
विश्वेश्वरानन्द-भारतभारती-ग्रन्थमाला—६७
Vishveshvaranand Indological Series—67.



संस्थापक-सम्पादक:—विश्वबन्धु

Founder-Editor—VISHVA BANDHU



प्रधान-सम्पादक.—एस. भास्करन् नायर

Gen. Editor — S. BHASKARAN NAIR

INDIAN RIDDLES

A FORGOTTEN CHAPTER IN THE
HISTORY OF SANSKRIT LITERATURE

By

LUDWIK STERNBACH, LL. D.

Collège de France, Paris

VISHVESHVARANAND VEDIC RESEARCH INSTITUTE
HOSHIARPUR

1975

सर्वे अधिकाराः सुरक्षिताः

प्रकाशक-संकेतः

विश्वेश्वरानन्द-वैदिक-शोध-संस्थानम्
साधु-श्राध्रमः (प. म.), होशियारपुरम् (भारतम्)
प्रथमं संस्करणम् १९७५

All Rights Reserved

FIRST EDITION, 1975

Publishers :

VISHVESHVARANAND VEDIC RESEARCH INSTITUTE
Sadhu Ashram (P O.), Hoshiarpur (India)



भारते होशियारपुरे वि. व. शो. सं. मुद्रागृहे ।
शास्त्रिणा देवदत्तेन मुद्राप्येदं प्रकाश्यते ॥

Printed and published by DEVA DATTA Shastri.
at the V. V. R. I. Press, Hoshiarpur (Pb., India)

CONTENTS

GENERAL EDITOR'S NOTE	... 7— 8
PREFACE	... 9— 10
ABBREVIATIONS	... 11— 14
TEXT OF THE STUDY	... 15—114
I. INTRODUCTORY	... 15— 37
<i>(Source of Riddles)</i>	
A. Riddles in the Vedas	... 16
B. Riddles in the Epics	... 22
C. Riddles in Buddhist and Jaina Literature	... 26
D. Riddles in Other Works of Sanskrit Literature	... 32
<i>(Nature of Riddles)</i>	
A. Different Sorts of Enigmatic Questions	... 34
II. DIVISIONS OF RIDDLES ACCORDING TO DANDIN'S KĀVYĀDARŚA AND THE VIṢṆUDHARMOTTARAPURĀṆA	... 38—52
III. DIVISION OF RIDDLES ACCORDING TO SUBHĀṢITA-SAMĠGRAHA-S	... 53—91
A. Prāhelikā and Apahnutaya Riddles	... 55
B. Kuṭāni Riddles	... 58
C. Gupta Riddles and Cyuta Riddles	... 62
D. Antarālāpa and Bahīrālāpa Riddles	... 67
E. Praśnottara Riddles	... 84
F. Citra and Bhāṣā-citra Riddles	... 87
IV. DIVISION OF RIDDLES ACCORDING TO DHARMADĀSA'S VIDAGDHAMUKHAMANḌANA	... 92—93

V. COLLECTION OF RIDDLES	... 94—103
A. Vidagdhamukhamaṇḍana	... 94
B. Bhavaśataka	... 96
C. Buddhavaktramaṇḍana and Kaviṅdrakarṇābharṇa	... 98
D. Other Collections of Riddles	... 99
VI RIDDLES AS A DISTINCT CHAPTER OF SANSKRIT LITERATURE	... 104—105
VII SOLUTIONS TO SANSKRIT RIDDLES	... 106—110
VIII. CONCLUSION	... 111—114
ACKNOWLEDGEMENT	.. 115
SUBJECT INDEX	... 117—131
ADDENDA AND CORRIGENDA	... 132

GENERAL EDITOR'S NOTE

The Vedic *Pravalhika-s* or the *Prahalika-s* of Classical Sanskrit are a special sort of literary expression, in metrical composition, produced mainly with a view to exhibiting poetical skill and also vast knowledge of various *śāstra-s* on the part of the composer, the giver of the riddles and to testing the intelligence as well as the practical good sense of the learned reader, the receiver of the riddles. Thus the Indian riddle-poetry for its enigmatic treatment includes in its purview such important disciplines of human knowledge as rhetorics, poetics, grammar, linguistics, philosophy, mythology, ethics, mathematics, etc. And so, the riddles found, in abundance, in Sanskrit literature may well be utilized as source material to get an insight into the intellectual quality as well as the working of the mind of the ancient and medieval people of India. In fact, the importance of the riddle-poetry as a distinct branch of Sanskrit literature cannot be, in any way, minimized.

The present study of Dr. Ludwik Sternbach, the prolific author of a number of outstanding books and articles including the *Caṅkya-niti-text-tradition*, in 5 parts, the *Juridical Studies in Ancient Hindu law*, in 2 parts, and the monumental work, the *Maha-subhāṣita-samgraha* consisting of well over 40,000 choicest and finest pieces of wise sayings and general *subhāṣita-s* of Indian origin, of which the first of the contemplated twenty volumes was already issued by our Institute as the Volume LXIV in our *Vishveshvaranand Indological Series* and the second one is making due progress in our Press now, is an offshoot of his main study on Indian *Niti-literature*, particularly *subhāṣita-samgraha-s* for which he is well known throughout the Indological world. Tracing the origin of Indian riddles in the Vedas and explaining their existence in the Epics, Buddhist, Jainist and other works of Indian literature, our learned author, in the book under issue, endeavours, for the first time, to present the most analytical classification thereof in an exhaustive style. He, further,

furnishes useful information regarding all the collections of riddles available whether in print or in manuscripts, and also, with a view to assessing the relative merit of the Indian riddles he quite effectively attempts to make due comparison of the same with their European counterparts such as anagrams, calembourgs, charades, conundrums, enigmas, epigrams, logogriphs, puns, rebuses, etc. And finally, discussing the importance of the riddle-poetry as a distinct chapter of Sanskrit literature and examining the varied nature of riddle-solutions, he sets out his considered views on the topic under study in a scholarly manner. Thus, as a matter of fact, it is the first monograph ever written on different kinds of Indian riddles as well as riddles as such and the solutions thereto.

Towards facilitating reference and, thereby, enhancing the utility of the publication, an exhaustive Subject-Index prepared by the author himself has been appended to this book.

Though this monograph is only a start, it is certainly a good start in a right direction, as there remain a great many works yet to be accomplished in this virgin field. Perhaps, the most important among them would be the work of preparing a comprehensive collection of all the varieties of riddles lying scattered in the vast expanse of Indian literature. As stated elsewhere in this book, another desideratum to be fulfilled is to bring out the critical editions of the various riddle-collections existing, at present, only in manuscripts. And thus finally, in presenting this study to the savants of Sanskrit literature as well as the students of Indian culture and folklore through our aforesaid *V.I. Series* as its Volume LXVII, it shall be our earnest hope that the present publication will arouse productive interest in them and, by that means, pave the way for the emergence of further works shedding more and more informative lights on the textual as well as other aspects of this hitherto forgotten section of Sanskrit literature, the Indian riddles.

S. BHASKARAN NAIR

V. V. Research Institute,
HOSHIAPUR,
4th May, 1975.

P R E F A C E

Some branches of Sanskrit literature did not find yet their fitting place in the Histories of Sanskrit literature, or were not yet described there fully, as their importance requires.

To these branches of Sanskrit literature belong in the first place *Subhāṣita-samgraha-s*, real treasuries of Indian poetry, containing thousands of veritable gems of metrical compositions. In the second place belong to these forgotten branches of Sanskrit literature riddles and puzzles, a distinct kind of literary expression which prove the ingenuity of Indian people and the wealth of Sanskrit folk-literature.

For the *Convegno internazionale di studi indologici* which took place in Torino (Italy) in 1971, I prepared a study entitled "*Subhāṣita-samgraha-s*, a Forgotten Chapter of Histories of Sanskrit Literature."¹ At present, I have prepared another "Forgotten Chapter of Histories of Indian Literature," and that is on Indian Riddles. The field is untouched and at the same time enormous and very important, since riddles as much as *subhāṣita-s* in the form of sententious maxims and proverbs—both mostly anonymous—help us to discover the wit and genius of a people and open to us their real mind.

In the present study it was not intended to quote and to gather Sanskrit riddles. Here I have tried only to categorise the various riddles and puzzles, explain these categories and show the sources of the riddles, as far as possible. But the riddles are authorless and timeless, as most of the *subhāṣita-s* included in the *subhāṣita-samgraha-s* are; most of the riddles belong to the floating mass of oral tradition and the sources in which they are included, if they are not authorless, give to us in most cases the name of the compiler of the riddles but not their author.

In the first part of the present study, I gave only a historical outline of riddles and puzzles in the Sanskrit literature, viz. in the Vedas, in the epics, in the Buddhist and Jaina literature, as well as in the Sanskrit *katha*-literature, but not a complete study. This

1. It appeared in *Indologica Taurinensia* I, (1973), pp. 169-25. I have later enlarged it and included in the Introduction to the first volume of the *Mahā-subhāṣita-samgraha*, V. I, Series 64, Hoshiarpur (1974).

historical outline was included here for background purposes and for the better understanding of the importance of the riddles in India and for their categorisation. Even the different categories of riddles are not exhaustive. They cannot be, since otherwise the riddles would become too easy to solve. At present, therefore, it was possible to give only a general notion of the various categories of Indian riddles and to illustrate them with some examples.

The Sanskrit sources gave us several different types of categories of riddles. The first one dates from the seventh century A.D. and is explained in Daṇḍin's *Kāvya-darśa* : it is a theoretical one and, therefore, fell into oblivion. The last one, dates at the latest from the nineteenth century and is found in the *Subhāṣita-saṃgraha-s* ; it is still current. The definitions of the various categories are there less rigid and more fluid ; they are better suited to Sanskrit speaking intelligentsia and being, from all points of view, superior to Daṇḍin's categories, they are dealt here with greater detail.

Indian riddles were never assembled yet ; only a few of them were compiled in some *Subhāṣita-saṃgraha-s*, but still many are dispersed in numerous works of Sanskrit literature or are still floating around. It is to be hoped that one day these riddles, enigmas, charades, accomplishments of puzzling tasks, clever replies to tricky questions, intelligence tests, etc. will be culled from the entire Sanskrit literature and then edited and published. At that time only it will be possible to prepare a more complete and a more exhaustive study on Indian riddles.

LUDWIK STERNBACH

Collège de France.

Paris,

30th November, 1974.

ABBREVIATIONS

- AA. Alamkãrasaṅgraha. Amṛtānandayogin. Veṅkaṭeśvara
Or. Ser. 19.
- ABORI, Annals of the Bhandarkar Oriental Research Institute,
Poona.
- ALB. The Adyar Library Bulletin, Adyar.
- Amd. Alamkãramabodadhī of Narendraprabha Suri in GOS. 95.
- BbPr. Bhojaprabandha of Balladeva, NSP. 1932.
- BhŚ. Śatakatrāyādi-subbhāṣita-saṅgraha of Bhartṛhari, ed. by
D. D. Kosambi, SJS. 23.
- CC. Catalogus Catalogorum by Tb. Aufrecht, reprinted,
Wiesbaden 1962. I-III.
- fn. Footnote.
- GOS. Gaekwad Oriental Series, Baroda.
- HKŚ. Descriptive Catalogue of Sanskrit MSs. in the Library of
the Calcutta Sanskrit College by Hrishīkeśa Śāstri and
Sivva Chandra Gui, Vol. VI, 1903.
- HŚ. Descriptive Catalogue of the Sanskrit MSs. in the
Collections of the Asiatic Society of Bengal by Mm.
Haraprasāda Śāstri, Vol. VII. Kāvya.
- IS. Indische Sprüche, Sanskrit und Deutsch, herausg. von O.
Böhtlingk, zweite...Ausgabe, St. Peterfburg 1870-8. Also:
Erster und zweiter Nachtrag zu meinen Indischen
Sprüchen von O. Böhtlingk in Bull. de l'Académie des
Sciences de St. Pétersbourg XXI. 401-9 and XXIII.
401-432.
- JA. Journal Asiatique, Paris.
- JAOS, Journal of the American Oriental Society, Baltimore,
Maryland.
- JS. The Suktimuktāvalī of Bhagadatta Jalhana. Ed. by Kṃbar
Krisnamācārya. GOS. 82.

- KaP. The Kāvya-pradīpa of Mm. Govind. KM. 24.
- Kav. Kavīndravacana-samuccaya. Ed. F. W. Thomas. *Bibliotheca Indica*, No. 1309.
- KM. Kāvya-mālā Series NSP. (Roman numbers refer to the Guccha-s, Arabic numbers to the 95 Kāvya-mālā hooklet Series).
- Kpr. Kāvya-prakāśa of Mammaṭa, Bhandarkar Oriental Research Institute, Poona 1950.
- Kuv. The Kuvalayananda of Appayya Dikṣita, NSP, 1947.
- MK (GOS). Mādhavānala-kāmakandālā-(kathā)-prahandhah (by Ānanda) in GOS. 93 (pp. 342-379).
- MK(S). H. Schöbl, Die Strophen der Mādhavānala-kathā, Halle a d.S. 1914.
- MS. Manuscript.
- MSS. Mahā-subhāsita-saṅgraha, by L. Sternbach, Vol. I, Viśveśvāranand Indological Series 64. Volumes II to VIII in the Press.
- NBh. Narābharaṇam in Malayamārutah I, Tirupati 1961; pp. 47-83
- NCC. New Catalogus Catalogorum by V. Raghavan, ... Madras. (incomplete).
- NSP. Nirnaya Sāgara Press, Bombay.
- Pad. The Padyaracana of Lakṣmana Bhaṭṭa Āṅkolakara. KM. 89.
- PdT. Padyāmṛta-tarangīnī by Haribhāskara. Saṃkṛta-kośa-kāvya-saṅgraha 4. Calcutta 1941.
- Prasanna. Prasannasāhityaratnākara of Nandana, as quoted in SkV.
- PV. The Padyavēnī of Venīdatta. Prācyavānī-Mandira-Saṃskṛta-Granthamālā 1, Calcutta, 1944.
- Re. Reply (answer to a riddle or a question).
- Rg. Rgveda-saṃhitā.
- RJ. The Rasika-jīvana of Gadādhara Bhaṭṭa. Prācyavānī-Mandira-Saṃskṛta Granthamālā 2. Calcutta, 1944. Also full text, n.d. : n.p.

- RK. The Kāvya-lāmkāra of Rudraṭa KM. 2.
- Sama. Samayocitapadyaratnamālā. Compiled by P. T. Matri-prasāda Pāṇḍeya. 1, Haridās Sanskrit Series 165; 2. ed. by Gaṅgādhara Kṛṣṇa Draviḍa, Bombay, 1957.
- Sar. Sarasvatī-kanṭhābharana of Bhoja. KM. 94.
- SBE. Sacred Books of the East.
- SGPS. Saṁkṛta-gadya-padya-saṁgraha, Haridās Sanskrit Series 243.
- SH. Subhāsitahāravalī of Harikavi. MS. Bhandarkar Or. Research Institute 92 of 1883-84 and renumbered in the Journal of the Gaṅgānātha Jhā Sanskrit Vidyapeetha 28. 3-4; pp. 101-147. See also the Rajasthan Studies in Sanskrit and Hindi No. 6 (1973-4), pp. 33-66.
- SJS. Siṅghī Jain Series, Bombay.
- SKS. A Descriptive Catalogue of Sanskrit MSs. in the Government Oriental MS. Library, Madras, Vol. XXI. by S. Kuppuswami Śāstri.
- SkV. Subhāṣita-ratna-koṣa by Vidyākara, Harvard Oriental Series 42.
- SLP. Śrīgarālāpa, MS. in Bhandarkar Or. Research Institute 22 of 1883-84, as quoted in BhŚ.
- ŚP. The Paddhati of Śaṅgadhara, Bombay, Sanskrit Series 37.
- SR. Subhāṣita-ratna-bhāṇḍāgaram. 8th ed. NSP. 1852.
- SRHt. Suktiratnahāra of Śūrya. Trivandrum Sanskrit Series 141.
- SRK. Subhāṣita-ratnākara, ed. by K. Ś. Bhāṭavadekar, Bombay, 1872.
- SRM. Subhāṣita-ratnamālā by G. K. Chiploakar, 4th ed. Poona, 1923 and 1912.
- SSB. Subhāṣita-sudhā-ratna-bhāṇḍāgaram, Śrī Venkateśvara Steam Press, Bombay, sarvat 1935.
- SSg. Subhāṣita-saṁgraha with Gujarati translation. ed. by P. M. Pāṇḍya, Bombay, sarvat 1835.

- SSSN. Sayana's Subhāṣita-sudbā-nidhi, ed. by K. Kriṣṇa-moorthy, Dharwar 1968.
- Subb. Subhāṣitārṇava (MS), as quoted in IS.
- SuM. Subhāsitamuktāvali, ed. by R. N. Dandekar, University of Poona, 1962
- SuMuñ. Sūkti-mañjarī, compiled...by Baldeva Upadhyāya, Chowkhamba Sanskrit Series, The Vidyābhavana Sanskrit Granthamālā 142.
- Vi.dh -p. Viṣṇudharmottara-purāna, Veṅkaṭeśvara Press 1912 ; Khandā III in GOS. 130.
- Vidy. Vidyākaraśaṣṭakā by Vidyākara Mīśra, Allahabad University Publications, Sanskrit Series 2.
- VMM. Vidyagdha-mukha-maṇḍana by Dharmadāsa in Dr. J. Haebelin's Kāvya-saṅgraha, Calcutta, 1847 ; pp, 269-311.
- VS. The Subhāsitāvali of Vallabbadeva in Bombay Sanskrit Series 31.
- WZKM. Wiener Zeitschrift für die Kunde des Morgenlandes, Wien.
- ZDMG. Zeitschrift der Deutschen Morgenländischen Gesellschaft, Leipzig.

I. INTRODUCTORY

1. The folk-literature of any people of the world and, in particular, of peoples of Asia, would be unimaginable without riddles. India was certainly not an exception. The whole Indian literature, from Vedic times until today, abounds in thousands of riddles. Unfortunately, however, they were never analysed before¹ or collected. Many of the riddles, which belong mainly to the floating mass of oral tradition, are dispersed in Sanskrit literary works and only a small number of them are preserved in *Subhāṣita-saṃgraha-s* and in a few collections of riddles.

1. Only one short article by A. A. Fäbrer entitled *Sanskrit Räthsel* appeared in 1885 in ZDMG, 39; pp. 99-100 and one popular article by L. Renou entitled *L'énigme dans la littérature ancienne de l'Inde* in *Diogenes* (1960) 29; pp. 39-48. Also Durgā Bhaṅwat published *The Riddle in Indian Life Lore and Literature* (Popular Prakashan, Bombay 1965) and *Outline of Indian Folklore*, chapter 8; pp. 42-5 (Bombay 1958), but these works deal mostly with modern riddles. See also V. Elwin, *A Note on the Use of Riddles in India* in *Man in India* 23, 318, K. Mitra, *Enigma in Fiction* in JBORS 14, 83-137.

Some studies on oriental and modern Indian riddles have some bearing on Sanskrit riddles, e.g. A. Taylor, *Comprehensive Studies in Folklore; Asia-Europe-America to Asian Folklore and Social Life Monographs*, Vol. XLI ed. by Prof. Lou Tsu-k'uang, *The Orient Cultural Service*, Taiwan 1972. This volume contains inter alia reprints of articles: *Problems in the Study of Riddles* (from *Southern Folklore Quarterly* (1943); pp. 35 sqq.), *The Variety of Riddles* (from *Philologica; The Mallone University Studies* (1949); pp. 1 sqq.); *The Riddle* (from *California Folklore Quarterly* (1943); pp. 129-47); etc. Of the few collections of riddles current today in India the following are of special importance. J. Long, *Eastern Proverbs and Emblems* (no. date), S. W. Fallon, *Dictionary of Hindustani Proverbs*, London, 1836; J. H. Knowles, *Kaashmiri Riddles* in *Journal of the Asiatic Society of Bengal* (JASB) (1887); pp. 125-54; S. C. Mitra, *Riddles Current in Bihar* in JASB (1901) 33-58; *idem*, *Bihari Life in Bihari Riddles* in *Journal of the Anthropological Society, Bombay* (JAnSB.) 7, 21-50; S. C. Roy, *Riddles of the Bhuma* in *Man in India* (MI) 23, 276-7; V. Elwin, *Riddles of the Juang* in MI. 23, 2-7-8; L. N. Sinha, *Riddles in Saura* in MI. 23, 279, W. G. Archer, *Riddles of the Saurya Paharia, the Santal* in MI. 23, 302-8; S. M. Naqawi, *Riddles of the Muslims* (in Bihar) in MI. 23, 309-13; S. C. Mitra, *A Few Riddles Current in the District of Patna* JAnSB, 11, 327-37; N. D. Sinha, *Riddles from Birbhum District* in MI. 23, pp. 313-21, B. B.

2. The aim of the present study is to analyze the various categories of Sanskrit riddles and to show the sources in which some of them are preserved.

A. Riddles in the Vedas

3. The history of Indian riddles and puzzles dates from the earliest times. We find them already in the Vedas. These are mostly theological or ritualistic riddles. They formed an essential part of various religious ceremonies in the Vedic ritual, as the *āsvamedha*, *rājasthya*, *vajapeya*, *daśarātra*, etc. and were used in metaphysical speculations. They were called *brahmodya* (analysis of speculation about the Brahman or the supreme knowledge²), *brahmavadya*³ or

Mukherji, *Riddles from Hoogly and Burdwan District* in *MI* 23, pp 314-5; W. G. Archer, *Tribal Riddles and Sanial Riddle Talk* in *MI*, 23; pp 330-40; P. Wagner, *Some Kollarian Riddles Current among Mundaris in Chota Nagpur, Bengal* in *JASB* (1904) *Extra Number*, pp. 62-79; C. A. Fergusson and W. D. Preston, *Seven Bengali Riddles* in *JAOS* 66; pp. 299-302; S. C. Mitra, *Riddles Current in the District of Chittagong* in *JAnSB* 11, pp 295-327; 956-79, 12, pp 349-63; 13, pp. 457-72, V. Elwin and Hivale, *Riddles in Muria, Agarua, Baiga and Gond* in *MI* 23, 267-76; W. G. Archer, *Riddles of the Asur* in *MI*, 23; 284. S. C. Roy, *Riddles of the Birkor* in *MI*, 23, pp. 284. W. G. Archer, *Riddles of the Kharia, Munda, Uraon, Rajput, Kayeth and Muslim* in *MI*, 23, pp. 284-302; Sulochana Saptarshi, *Marathi Riddles in Maharashtra Lokasūhitya Mela*, 1956, Archer, Traylor, *Twenty three Telugu Riddles from Nellore in Journal of American Folklore* 44, pp. 72-5A, Saddiqui, *Bengali Riddles from Oral Tradition in the Journal of the Asiatic Society of Pakistan* 1961, S. C. Mitra, *Riddles Current in the District of Murshidabad* in *JAnSB*, 11; pp. 913-39; M. B. Emeneau and A. Taylor, *Annamese, Arabic and Panjabi Riddles in Journal of American Folklore* 58, pp. 12-20, S. C. Mitra, *Notes on Ho Riddles* in *JAnSB*, 12, 245-60; R. N. Munshi, *A Few Parsi Riddles* in *JAnSB* 10 pp. 94-100; 409-25. Riddles are also quoted in some collections of Indian Proverbs.

2. ब्रह्मोद्योत्तय. *Āitareya-brāhmana* 5.25; *Śatapatha-brāhmana* 4.6.9.20; 11.4.12; 5.13.2.6.9.1; 6.25; 5.2.11 sqq. 14.6.8.1; *Kātyāyana-śrautasūtra* 124.20, *Lāvalyana-śrautasūtra* 10.9.1-3, *Kaṣīka-sūtra* 38; etc. Cf. M. Bloomfield, *Atharvaveda*, Strassburg, 1899, where he points out that *Āitareya-brāhmana* 6.33.16; *Kaṣīka-brāhmana* 30.7; *Gopātha-brāhmana*, *Saṅkhyāna-śrautasūtra* 12.22 and the commentators of the *Atharvaveda* call *brahmodya-s-pravalkhā-s* (*sahyatsarapravalkha* in the course of the *āsvamedha*), i.e. by a common word for riddles (pp. 98, 101); cf. para. 27.

3. *Kaṣīka-brāhmana* 27.4. See also below para. 10.2. Cf. J. Gonda, *Stylistic Repetition in the Veda*, Amsterdam, 1959; D. Bhagwat, *op. cit* pp. 5-9, 67-8.

brahmavādyā.⁴ These theological riddles were employed to enliven "the mechanical and technical progress of the sacrifice by impressive intellectual pyrotechnics".⁵

4.1. M. Bloomfield wondered whether the riddle has ever elsewhere been drafted into the service of religion as one of the stages of its advancement, as they were in India. In any case, he considered that the religious riddles were part of Hindū religious literature.⁶

4.2. Later researches⁷ have shown, however, that cosmogonical and cosmological questions in the form of riddles, with or without answers, existed also in the *gāthā-s* of the Avesta (Yasna 44) where Zoroaster asked the Lord cosmogonical questions; among the Hebrews, where Job asked God to answer some of such questions (The Book of Job, chapters 38 sqq.); in the Chinese literature in the famous T'ien-wēn questions in Ch'u-tzū by Ch'u Yūan, as well as in the speculative questions of Lao-tzū (10.1), Chuang-tzū (23) and Ssu-ma Hsiang-ju; or in the old Scandinavian Edda in which Odin and other personalities of Nordic myths asked a long series of cosmogonical questions.

5.1. The *brahmodyā-s* were usually carried on by two priests, one of whom asked questions and the other answered them.⁸ It was a kind of a theological "quiz" prearranged by the two parties, since the questioner and the responder knew their parts to perfection.

4. Taittirīya-saṁhitā 2. 5. 8. 3. See also below para. 10. 2.

5. M. Bloomfield, *The Religion of the Veda*, New York, 1903; p. 215 and in JAOS. 15. 1/2 sqq.

6. M. Bloomfield *op. cit.* (fn. 5), p. 215; M. Haug, *Vadische Räthselfragen und Räthselprüche. Übersetzung und Erklärung des Dirghatamas-Liedes, Rigveda* 1. 164; in *Sitzungsberichte, Bd. II. Heft 3 der philos.-philol. Classe der k. Akademie der Wiss.* 1875, München 1876. Cf. W. Ruhen. *Die gesellschaftliche Entwicklung in alten Indien*. W. Berlin 1973; pp. 95-7.

7. Huizinga, *Homo Ludens*, (transl. in German), Basel 1944; pp. 172 sqq.; M. H. Wilhelm, *Bemerkungen zur T'ien wen Frage*, *Monumenta Serica* 10. pp. 427-32; P. Demiéville *Edigmes Taoistes in Silver Jubilee Volume of the Zinbun-Kogaku-Kenkusyo*, Kyoto University, Kyoto, 1954. pp. 54-60; J. Chmielewski in *Ku Juana Pieśni z Cz'u, Pytam niebios*, Warszawa, 1958; pp. 59-96.

8. But sometime the questions were not answered.

5.2. The matters in discussion were usually not called by their ordinary, commonly understood names, but were indicated by symbolical expressions, or even by mystical references, in which numbers played an important part. They were taken from the nature, as well as from the spiritual life. The year, the seasons, the months, the days, the nights, the earth, the sun, the moon, the atmosphere, the clouds, the rain, etc., etc. were favourite subjects of symbolism.⁹

5.3.1. And so, for instance, at the *asvamedha* two priests asked and answered questions :

"Who, verily, moveth quite alone ; who, verily, is born again and again ; what, forsooth, is remedy for cold ; and what is the great (greatest) pile ?"

5.3.2. The answer was :

"The sun moveth quite alone ; the moon is born again and again ; Agni (fire) is the remedy for cold ; the earth is the great (greatest) pile" ; or the priest Hotar asked the priest called Adhvaryu :

5.3.3. "What, forsooth, is the sun-like light ; what sea is there like unto the ocean ; what, verily, is higher than the earth ; what is thing whose measure is not known ?"

5.3.4. The answer was :

"Brahma is the sun-like light ; heaven is the sea-like into the ocean ; (the god) Indra is higher than earth ; the measure of the cow is (quite) unknown."

5.3.5. Again the following questions were asked and answers given :

"I ask thee for the highest summit of the earth ; I ask thee for the navel of the Universe ; I ask thee for the seed of the lusty steed ; I ask thee for the highest heaven of speech."

5.3.6. The answer was :

"This altar is the highest summit of the earth ; this sacrifice is the navel of the Universe ; this *soma* is the seed of the lusty steed (Indra ?) ; this Brahman priest is the highest heaven (highest exponent) of speech¹⁰."

9. A. Kaezi, *The Rigveda*, translated by R. Arrowsmith, Boston 1886 . pp. 86-7 ; cf. L. Rencu *op. cit.* (fn. 1) ; p. 41.

10. Vajasaneyi-samhitā 23. 2. 10 ; 47, 49 ; 61, 62 as quoted by M. Bloomfield, *op. cit.* (fn. 5) ; pp. 216-7.

6. The famous riddle-hymn of Dirghatama-s forms a part of the Rgveda (1.164)¹¹ and the Atharvaveda (9.9)¹². It contains 52 verses which, with the exception of one, are religious riddles without answers. The subjects of the riddles are cosmic (cosmological and cosmogonical), mythological, psychological, philosophical and theosophical.¹³ To solve them was very difficult and the answers to them were doubtful.¹⁴

7. As an example, Rgveda 1.164.2 (=Atharvaveda 9.9.2 and 13.3.8; also Taittiriya-Āraṇyaka 3.11.8), 1.164.11 (=Atharvaveda 9.9.13) and 1.194.43 (=Atharvaveda 9.10.25) are here quoted.¹⁵

7.1. "Seven harness a one-wheeled chariot; one horse, having seven names, draws (it); of three naves (is) the wheel, unwasting, unassailed; whereon stand all these existences?" (Re. which is easy: the sun).

7.2. "The twelve spoked wheel—for that is not to be worn out—resolves greatly about the sky of righteousness; there, O! Agni, stood the sons, paired, seven hundred and twenty" (Re. which is easy: twelve=twelve months; seven hundred twenty=360 days plus 360 nights forming one year).

11. M. Haug, *op. cit.*, (fn. 6).

12. Also in Paippalāda (Kāśmīrian Atharvaveda) 16 in somewhat changed verse order and partly in Praśnopaniṣad 1. 11; cf. Kauśika-sūtra of the Atharvaveda 18. 25. Cf. also P. Deussen, *Allgemeine Geschichte der Philosophie ...*, Leipzig 1894 (I. 1. 105-119); A. Hillebrandt, *Vedische Mythologie*, Breslau 1891-1902; p. 542; R. Roth, *Lösung eines Räthsel im Veda*, ZDMG. 37. 109 (Rgveda 5. 44. 4 and 9. 10. 106; *idem*, *Zwei Sprüche über Leib und Seele* in ZDMG. 46. 759 sqq.; F. Windisch, *Das Räthsel vom Jahre*, ZDMG. 48. 353-7; H. Stumme, *Kleine Mitteilungen*, ZDMG. 64. 435-6; V. Henry, in his review of M. Winternitz's, *Geschichte der indischen Litteratur*, I in *Revue Critique d'histoire et de littérature* (1905), No. 21 of 27 May 1905; p. 403; v. A. Ludwig, *Translation of the Rgveda* 3. 390; J. Muir, *Original Sanskrit Texts*, London 1873; Vol. V. 434; H. Oldenberg, in *Anzeiger für Indogermanische Sprach- und Altertumskunde* 6. 180.3; von Schröder, *Der Rigveda bei den Kāṭhas* in WZKM 12. 282; A. Wünsche, *Das Räthsel vom Jahr ...* in *Zeitschrift für vergleichende Litteraturgeschichte*, Neue Folge 9. 425-56; S. A. Dange, *Vedic Concept of "Field" and the Divine Fructification*, Bombay, 1971.

13. Cf. M. Bloomfield, *The Atharvaveda*, Strassburg 1899; pp. 98-99, 101; *idem*, *Brahmanical Riddles and the Origin of Theosophy*, *Congress of Arts and Science, Universal Exposition*, St. Louis 1904, New York and Boston, 1906; II; 481 sqq.

14. Haug's explanations (*op. cit.* fn. 6) are not always convincing.

15. Translation of the Atharvaveda by W. D. Whitney.

7.3. "The dung-made smoke I saw from far, with the dividing one, thus beyond the lower; the heroes cooked a spotted ox; those were the first ordinances". (Sense very obscure).¹⁶

8. Other poetical and religious riddles were not so difficult to solve, particularly for those familiar with Vedic mythology.

8.1.1. In the Rgveda 8.29, for instance, certain characteristics attributed to some divinities were given and on this basis individual gods had to be guessed. It was very easy to guess, for instance, the names of the gods through the following characteristics :

8.1.2. "One holds fast in his mighty hand the thunderbolt ; with it he smites the enemies." (Rg. 8.29.4).

8.1.3. "And one bears in his mighty hand a sharp weapon, yet kind withal, he seeks to heal". (Rg. 8.29.5).

8.1.4. "Through empty space another made three mighty strides where the gods dwell in blessedness." (Rg. 8.29.7).

8.1.5. "And two, with only one bride go forth on winged steeds ; they journey onward far away." (Rg. 8.29.8).

8.2.1. More difficult was to guess the name of the god described in the following way (Rg. 1.95.4)¹⁷ :

8.2.2. "Who among you has understood this hidden (god).¹⁸ The calf¹⁹ has by itself given birth to its mother.²⁰ The germ of many (mothers), the great sear, moving by his own strength comes forward from the lap of the active ones."²¹ (Re. Agni).

9.1. The religious riddles during sacrifices, which became almost an integral part of the religious ceremony, were a favourite recreation of the priests during the tedious performances of their sacrifices. That

16. M. Haug (*op. cit.* fn. 6) tries to explain it by using verse 1. 164. 50, but his solution is not convincing. Cf. V. Henry in *Mémoires de la Société de linguistique* 9 247.

17. H. Oldenberg's translation in *SBH.* 46 ; 114.

18. or this secret : $\text{ऋः ह्रमं वः निरर्थम्}$

19. Agni.

20. The waters.

21. The fire,

can be seen from the Mānava-dharmaśāstra where we read : "whatever may please the Brāhmaṇa-s, let him (the sacrificer) give without grudging it ; let him give riddles from the Vedas (ब्रह्मोद्याश्च कथाः²¹) for that is agreeable to the manes"²³

9.2. Medhātithi and Nandana, commenting on the Mānava-dharmaśāstra, added "such as those collected from the Āśvalāyana-śrautasūtra²⁴ or Vājasaneyi-saṁhitā.²⁵

10.1. Such enigmatic questions and riddle-entertainments were very popular amusements in ancient India.²⁶ Some of the riddles belonged to the popular literature known from time immemorial.

10.2. We find such riddles in Vedic interrogative hymns and in particular in the Ṛgveda²⁷, Atharvaveda²⁸, Yajurveda²⁹, Brāhmaṇa-s, Āraṇyaka-s, Śrautasūtra-s, Upaniṣad-s.³⁰ The most important passages containing religious riddles are in Vājasaneyi-saṁhitā (23.9-12 ; 45-52 ; 61-62) ; Taittirīya-saṁhitā (2.5.8.3 ; 7.4.18) ; Śatapatha-brāhmaṇa (4.6.9.20 ; 11.4.12 ; 5.3.1 ; 6.2.5 ; 13.2.6.9 ; 5.2.11 sqq. ; 14.6.8.1 ;

22. It is not certain whether the expression ब्रह्मोद्याश्च कथा used in Mn. means riddles or stories from the Vedas. Medhātithi understands this expression as meaning either : stories told in the Vedas, such as the war between the gods and the demons, that of the death of Vṛtra, the doings of Sarsmā ; or discourses in ordinary language, upon the meaning of mantra-s hearing upon Brahma ; or riddles.

23. G. Bühler's translation.

24. 10. 9. 2.

25. 23. 9.

26. Cf. M. Winternitz, *Geschichte der indischen Literatur* I. 160.

27. E. g. 1. 164 ; 1. 95. 4 ; 5. 58. 7 ; 6. 59. 5, 6 ; 8. 29 ; 10. 12. 6. 10. 28. 4 ; 10. 28. 9 ; 10. 32 part 3 ; 10. 53. 11 ; 10. 102. 5 ; 10. 102. 10 ; 10. 114. 9 ; 10. 121 ; 10. 129 ; cf. 1. 66. 8. Cf. A. Bergsine, *La religion védique*, Paris 1878, II. 27, 69, 93, 114, 173, 281-2, 288-9, 297, 383, 389.

28. E. g. 9. 9-10 = Ṛg. 1. 164. 3.

29. E. g. Śukla-Yajurveda 23. 45-8.

30. See L. Renou, *Le passage des Brāhmaṇa aux Upaniṣads* in JAOS. 78. 3 : 138-149 (particularly paras 10-13) ; L. Renou et L. Silburn, *Sur la notion de brāhmaṇa* in JA. (1949) p. 21 ; L. Renou, *Les vers insérés dans la prose Védique* in *Festschrift Friedrich Weller (Asiatica)*, Leipzig 1954 : pp. 528-534 ; R. Csillós see fn. 71.

Aitareya-brāhmana (5.25); Kauṣītaki-brāhmana (26.5; 27.4); Jaiminiya-brāhmana (2.29); Taittirīya-brāhmana (2.5.83); Vaitāna-sūtra (37.1; 38.5 sqq.); Kātyāyana-śrautasūtra (10.9.1-3; 20.7.11; 124.20); Āśvalāyana-śrautasūtra (8.13.13.14; 10.9.1-3); Śāṅkhāyana-śrautasūtra (12.22.23; 16.4.6; 13; 37.1 sqq.); Āpastamba-śrautasūtra (20.19); Lātyāyana-śrautasūtra (9.10.9); and Upaniṣad-s, such as Kena, Bṛhad-āraṇyaka and others.³¹

11. In the Śatapatha-brāhmaṇa (13.2.6.9 sqq.)³², for instance, the hotar and the Brahman engaged in a *brāhmodya* in which the Brahman, after having asked the same questions as those mentioned above³³ asks many other questions also found in the Vājasaneyi-saṁhitā.³⁴

12.1. It is evident that these riddles would remain obscure if they would not be immediately solved by the responder.

12.2. The riddle-entertainment was also a part of the adoration of gods, as prayers and sacrifice formula.

B. Riddles in the Epics

13. Riddles played also an enormous rôle in some epics (particularly in the Mahābhārata). They were called there *vivāda*, *praśna* and *kuṭa*.

14. The Mahābhārata begins with the story of Vyāsa and Ganeśa. Vyāsa asked Ganeśa to become the writer of his work which he composed in his mind and which he wanted to repeat, so that Ganeśa could write it down. Ganeśa agreed, provided that his "pen is not

31. See L. Renou, *Le passage . . .* (op. cit. fn. 30), paras 14 and 16 and *idem*, *Les vers . . .* (op. cit. fn. 30) p. 533 sqq. Cf. D. Bhaṅwat. op. cit. p. 8 about riddles in the Jaiminiya-brāhmana.

32. Also in Vājasaneyi-saṁhitā 23. 9, 18 sqq.

33. See para. 5.3.1.

34. Śatapatha-brāhmaṇa 13. 2. 6. 10-16 : 13. 5. 2, 12-23 equal to Vājasaneyi-saṁhitā 23. 9, 11 : 47-51 ; 63-5, 2 etc. Cf. R. Pischel und K. F. Geldner, *Vedische Studien* 11. 1 ; pp. 185-8.

J. G. Frazer (*Golden Bough*, 9. 121 fn 3) suggests that riddles asked at certain ceremonies might had originally been circumlocutions adopted at times where for certain reasons the spectacle was forbidden the use of direct forms. This explanation does not apply to the *brāhmodya*-s.

made to stop even for a moment." Vyāsa accepted that condition on the understanding that Gaṇeśa may stop writing only when he would not be able to understand a passage. To take him to rest, Vyāsa composed sometimes riddles which for their mysteriousness of meaning "even the all-knowing Gaṇeśa had to take time to solve." During this time Vyāsa continued to compose other verses.³⁵

15. Another time, riddles saved the life of Yudhisthira and his four brothers,

15.1. According to the story in the Vana-parvan,³⁶ the Pāṇḍava-s were lost in the forest and were dying of thirst. Nakula, the youngest one, spotted a lake surrounded by cranes; he went there first. When he came to the lake, a Yakṣa allowed him to drink from the pond on the condition that he would answer a riddle. Nakula disregarded his words, drank the water and immediately afterwards fell dead; the same happened to his three other brothers. Finally Yudhiṣṭhira went to the lake and was asked by a Yakṣa, in the form of a crane, to answer questions before a permission is given to drink the water. Yudhiṣṭhira agreed and then began a dialogue between the Yakṣa and Yudhiṣṭhira (the Yakṣa asked riddles and Yudhiṣṭhira solved them).

15.2. This dialogue is the first collection of Sanskrit riddles which, at the same time, is a storehouse of worldly wisdom. These riddles are of high moral value and could be called ethical riddles. Some of them, with their solutions, are quoted below.³⁷

15.2.1. "What is that which makes Āditya (the sun) rise? Who remain near him? Who does him set? (And) in what is he established?" (Re. It is Brahma that makes the sun rise. The celestials remain near him. *Dharma* makes him set. And he established in Truth).

15.2.2. "What makes one learned? By what does one attain to what is very exalted? What makes one have a second? And, what one becomes wise?" (Re. By the *śruti* one becomes learned, By ascetism one attains what is very exalted. Intelligence makes one have a second. Ministrations to the old makes one wise),

35. 1. 1. 77-83.

36. 310 sqq. Cf. C. Bhagwat, *op. cit.* pp. 19-27.

37. N. N. Dutt's translation.

15.2.3. "What thing is the best with regard to cultivators? What is of the greatest value to those that seek prosperity? And what is of the highest value to those that bring forth?" (Re. Rain is the best thing to the cultivators. Seed is the great value to the sowers. Cow is the best thing to those that seek prosperity. And son is of the greatest value to those that bring forth).

15.2.4. "What thing is weightier than the earth? What is it that is higher than the sky? What is fleetier than the wind? And what is more numerous than the grass?" (Re. The mother is weightier than the earth. The father is higher than the sky. The mind is fleetier than the wind. And the thoughts are more numerous than the grass).

15.2.5. "Who is the friend in exile? Who is the friend of a householder? Who is the friend of a sick person? And who of a dying one?" (Re. A friend of an exile is his companion. That of a householder is his wife. That of a sick person is his physician. And that of a dying person is charity).

15.2.6. "What is the soul of a man? Who is that friend given to him by Destiny? What is the chief support? And what is his best refuge?" (Re. The soul of a man is his son. His wife is his friend given by Destiny. The clouds are his principal support. And charity is his best refuge).

15.2.7. "What is the greatest virtue in the world? What religion always bears fruit? What is that controlling which (men) never experience misery? With whom does friendship never break?" (Re. Absence of cruelty is the highest virtue. The religion of the three (Vedas) always bears fruit. The mind, if subdued does not lead to misery. And friendship with the righteous never breaks).

15.2.8. "What is the thing with which the world is enveloped? Is it for what that a thing cannot discover itself? For what are friends forsaken? What is it for which one cannot go to heaven?" (Re. The world is enveloped with ignorance. It is for spiritual darkness that a thing cannot discover itself. It is through avarice that one forsakes his friend. And it is for connection with the world that one cannot go to heaven).

15.2.9. "What is the invincible enemy of men? What is (their) permanent disease? What sort of men is regarded as honest? And what kind of men is spoken of as dishonest?" (Re. Anger is the

most invincible enemy. Covetousness is the incurable disease. He who is friendly to all creatures is honest. And that is cruel is spoken of as dishonest). Or :

15.2.10. "... What is it that is called ignorance? What is spoken of as pride? What is understood as idleness? And what is it that is called grief?" (Re. Absence of religious knowledge is called ignorance. What is called pride is an overweening opinion of one's ownself. Inactivity with regard to religion is idleness. And ignorance is grief).³⁸

15.3. After this dialogue was completed Yakṣa asked the following four questions on the understanding that if Yudhiṣṭhira answers them he would restore the four dead Pāṇḍava-s to life. The questions were :

15.3.1. "Who is happy? What is wonderful? What is the path? And what is the news?"

15.3.2. Yudhiṣṭhira gave the following highly ethical replies : "That one is truly happy who cooks in his own house scanty vegetables in the fifth or sixth portion of the day, but who is neither in debt nor exiled from home. In this world day by day (innumerable) creatures are going to the abode of Yama. Yet they that remain desire immortality. What can be more marvellous than this? Discussions do not lead to definite conclusions. The *śruti-s* are divided (in opinion). And there is not a single *ṛṣi* whose opinions can be accepted as conclusive. Truth about religious matters is hidden in caves. (Therefore) that is the proper path which has been followed by great men. In this cauldron of the world, which is full of great ignorance, with the sun as its fire, the days and nights as its fuel and the months and the seasons as its wooden ladle. Time is cooking (all) creatures." Thus Yudhiṣṭhira saved from death his four brothers.³⁹

15.4. The riddles quoted in this chapter were simple *prahelika-s*⁴⁰ based on righteousness and rules of *dharma*. They were like school-

38. The chapter contains many similar ethical riddles and their solutions.

39. First Nakula and then the other three brothers.

40. See below paras 52 sqq.

books of Hindū catechism in the form of questions and answers. The subject of the questions and answers was well known and often repeated, particularly in the *subhāṣita* literature.

16. In the Rāmāyana riddles do not play any particular role, but a well-known riddle based on double entente of different readings⁴¹ is based on the Rāmāyana story.

16.1. The riddle reads :

हतो हनुमता रामः सीता हर्षमुपागता ।
रुदन्ति राक्षसाः सर्वे हा हा रामो हतो हतः ॥

16.2. How to solve the problem contained in this verse, the sense of which is absurd ? The reply lies in a different reading of the same verse. The other reading is :

हतो हनुमतः रामः सीता हर्षमुपागता ।
रुदन्ति राक्षसाः सर्वे हा हा रामो हतो हतः ॥

16.3. In the first version the verse says : "Hanumat has killed Rama ; Sitā is delighted and the *rākṣasa-s* are crying. Oh ! oh ! Rama is killed." In the second version the verse says : "Hanumat has destroyed the garden (परामः)⁴² ; Sitā is delighted and the *rākṣasa-s* are crying. Oh ! oh ! the garden is destroyed (परामः).

C. Riddles in Buddhist and Jaina Literature

17. In the Buddhist literature riddles played also an important role.

18.1. Just as in the Mahābhārata Yudhisṭhira by solving riddles satisfied a Yakṣa, so also Buddha satisfied a Yakṣa by his wise replies to his enigmatic questions (Sāmyutta 10, 12, Vassantara Jātaka Devadhamma Jātaka).

18.2. In other places (Ālavaka-sūta 1, 10 ; Sūciloma-sūta 2, 5) a sage solved also the riddles of a Yakṣa to the letter's satisfaction by presenting in his answers the ethical doctrines of Buddhism. These were also ethical riddles⁴³

41. *Samagata* riddle of the *Kāvyaśārā* and *prahelika*-riddle of the *subhāṣita-samgraha-s*. See below paras 32 and 52 sqq.

42. *Aśokavana*.

43. See above, Cf. E Windisch, *Māra and Buddha* 3 sqq., 222 sqq., 246 sqq.

19. In the *Devā-saṃyutta* (1. 6. 4) we find also a number of short riddles with their answers, such as: "What is the basis and support of men? / What here below is comradeship supreme? / What are the spirits who sustain the life / of all such creatures as to earth are bound? / Children are mankind's basis and support; / the wife is here below comrade supreme; / the spirits of the rain sustain the life / of all such creatures as to earth are bound."⁴⁴

20. In the *Jātaka-s* we find many stories in which riddles and their solution, mostly by Buddha, are mentioned.⁴⁵

20.1. The riddles in the *Jātaka* literature are either straightforward riddles (*prahelika-s*)⁴⁶ or intelligence tests.

20.2. In the *Sarabhaṅga-Jātaka* (No. 522) Sakka asks, for instance, *Kondañña*⁴⁷:

20.2.1. "What is it one may slay outright and never more repent? / What is it one may throw away, with all good men's consent? / From whom should one put up with speech, however harsh it be? ..."

20.2.2. The reply was: "Anger is what a man may slay and never more repent; / hypocrisy he throws away with all good men's consent; / from all he should put up with speech, however harsh it be, / this form of patience, wise men say, is the highest in degree. / Rude speech from two one might with patience bear, / from one's superior, or from a peer, / but how to bear from meaner folk rude speech / is what I fain would have *Kondañña* teach. / Rude speech from betters one may take through fear / or, to avoid a quarrel, from a peer, / but from the mean to put up rude speech / is perfect patience, as the sages teach."

20.3. In the lengthy *Mahā-ummagga-Jātaka* (No. 546), we find numerous anecdotes and intelligence tests in which Mahosadha is a hero the king asks him to solve several puzzling tasks which he always solves to the king's content.

44. Mrs. Rhys Davids's translation. Similarly 1. 2. 9.

45. E.g. *Jātaka-s* 17, 84, 135, 245, 257, 301, 319, 401, 414, 453, 473, 477, 483, 515, 516, 518, 521, 522, 530, 533, 537, 544, 545, 546.

46. See below paras 52 sqq.

47. H. T. Francis's translation.

20.3.1. For instance, one of the tests or case of examination "the cock" reads⁴⁸: "One day a message was sent to the people of the East Market-town to this effect: Send us a bull white all over, with horns on his legs, and a bump on the head, which utters his voice at three times unfailingly; otherwise there is a fine of a thousand pieces."⁴⁸

20.3.2. Mahosadha was the only one who answered this riddle; he said: "The king means you to send him a cock. This creature has horns on his feet, the spurs; a hump on his head, the crest; and crowing thrice utters his voice at three times unfailingly. Then send him a cock such as he describes".⁴⁹

21. We find also in the Buddhist literature a special kind of riddles; they are riddle-questions which are not riddles *par excellence*, but quests of religious, ethical, moral and general questions; a search for truth of different problems, enigmas solved by proper and clever answers, as well as also rhetorical questions to which answers are not expected and assertions or affirmations which sound like riddles but in reality are not riddles.

22. Riddle-questions occur in particular in the Puggalapaññatti (book IV of the Abhidharmapiṭaka), the Paivāra (book III of the Vinayapiṭaka) or the Culavagga.

48. No 11 E. B. Cowell's and W. H. D. Rouse's translation

49. In the same Mshā-ummagga-Jataka we find also the solution of a puzzling task called "The Son" which is identical with the judgment of Solomon (I. Kings 3. 16-28) and which consists in the determination to which of the two quarrelling women the child belongs by allowing mother-love to decide: the child is put on the floor; one woman pulls the child by the hands and the other by the feet; when the hurt child cries the real mother, not wanting to pain her own child any more lets it go whereby the dispute is settled. The same story is repeated in the Jaina Antara-katha-saṅgraha by Rūjāśekhara (14th century). Cf. L. P. Tessitori in *India Antiqua* 42 (1913) 148 with another Jainistic recension from Malayagiri's commentary on the Nandi-sūtra; H. V. Glasenapp, *Der Jainismus*, pp. 272, 472; J. Hertel, *Geist des Osten* (1913) 1. 189 sqq. On the Judgment of Solomon see also R. Garbe, *Contribution of Buddhism to Christianity*, Chicago 1911; 12 and *ibid.* 16; *idem*, *Indien und das Christentum...* pp. 25 sqq.; T. W. Rhys Davids *Buddhist Birth Stories*, xlv sqq.; A. Weber, *Indische Streifen* 3. 60, Th. Zacharise, *Kleine Schriften* 65 sqq., 150 sqq., 190 sqq. The Bentley, *Kleine Schriften* 2. 170 sqq.; H. Cressman, *Deutsche Rundschau* 33 (1907) 212 sqq.; R. Köhler, *Kleine Schriften* 1. 511 sqq.; H. Gaidoz, in *Mitteilungen* IV; R. Engelmann in *Hermes* 39 (1904) 243 sqq. and others. The Solomon's judgment also occurs in the Chinese play—The Chalk-Circle. Cf. pars 24. 3.

22.1.1. We read for instance in the Puggalapaññatti (II. 1. 4. 25 sq.); "What sort of person is angry? What then is anger? That which is anger, being angry, and the state of being angry, hatred, bating, hatefulness, malice, the act of being malicious, maliciousness, hostility, enmity, abruptness, resentment of heat—this is called anger. He who has not got rid of this anger is said to be an angry person"; or

22.1.2. "What sort is crafty? What is meant by craftiness? Here a person becomes crafty and cunning. That which is craft, craftiness, state of being crafty, hardness, toughness, counterfeit, sham (—this is called craftiness). The person in whom this craftiness remains unremoved is said to be a crafty person⁵⁰."

22.2. Also of the same type are the following riddle-questions on legal questions on offence in the Culavagga (4.14.14-5):

22.2.1. "There may be an offence which is subject of a legal question of offence. There may be an offence and no legal question. There may be legal question and no offence. There may be legal question and offence too. Of these which is the offence which may be subject of a legal question? The five groups of offences are subjects of legal questions of offence. There are offences which may be subject of a legal question...."

22.2.2. "Official duty which is subject of a legal question of business. Duty and no legal question. Legal question and no duty. Legal question and duty too. There may be each of these four. Of these which is subject of a legal question? Whatsoever is to the *samgha* a thing which ought to be done, an obligation, a matter for which leave ought to be formally asked, the proposal of a resolution, the proceeding by *ñatti-dutiya-kamma*, or by *ñatti-catuttha-kamma*, that is official duty which may be the subject of a legal question of business."

22.2.3. "And of these, which is the official duty which is not subject of legal question? The duties of a *acariya*, of an *upajjhāya*, of a fellow pupil under the same *upagghāya*, that is business, but not subject of a legal question of business. And of these, which is a legal question but not official duty? A legal question arising out of dispute, a legal question arising out of censure, a legal question arising out of offence. This is a legal question of business, but not official duty. And

50, B. C. Law's translation. Words in brackets were added.

of these, which is both legal question and official duty too? A legal question arising out of official business in both legal question of business and official duty too...⁵¹

22.2.4. This kind of riddle-questions influenced also the later Buddhist literature, as well as the whole Indian Sanskrit literature. Almost the entire Milindapañha contains a discussion of the cannon in questions and answers. Some of these questions are riddle-questions and rhetorical questions, as well as questions which sound like riddles but in reality are not riddles. However, there are also in the Milindapañho straightforward riddles, as for instance the following riddle from the Opamma-kathā-pañho.⁵²

22.3.1. "Like child's flesh in the desert wild, / or smearing grease upon the wheel, / solely to keep himself alive, / does he, when feeling faint, take food?"

22.3.2. This is a riddle based on two parables: the first tells of a father and another asks who in the desert, to keep alive, ate their own child; the second says that the oiling of wheels is done only to keep the cart going.⁵³

22.4. In the Jātakas we do not only come across riddle questions but also riddle-answers or enigmatic answers which form a specific type of riddles. Enigmatic answers, developed particularly in recent times, became very popular in today's folk literature. A favourite enigmatic answer was the reply to a question where someone went or was doing. The enigmatic answer was that he or she went to make two of one, i.e. crushed the peas or split the peas into two.^{53a}

22.5. Also intelligence tests were often made in the Jātakas. This type of riddles became also popular in India and is prevalent in

51. The whole section depends upon a play of the various meanings of the word *kiccama*. In the technical phrase *kiccādhikaranam*, the word means solely the business or the agenda at the formal meetings of the *samgha*. In the problems or riddles its common meaning is "duty". Both meanings are here brought into play. (T. W. Rhys Davids and H. Oldenberg).

52. 17. 2. 5. Translated and commented upon by T. W. Rhys Davids.

53. Buddha, when dying, compared himself to a worn-out cart difficult to move along Cf SBE 36; p. 282

53a A. Th. Zachariae Zu den "Ratselhaften Antworten" in *W. Geiger Commemoration* Volume pp. 11-16.

recent times. These intelligence tests were and are in the form of riddles put to the future bride or bridegroom (e.g. Mahājanaka-Jātaka).⁵⁴

23. The Jainist non-canonical literature contains also riddles. As usual, many of them occur in the abundant Jainist *k. tha*-literature, as for instance in the Bhāvadeya Suri's Pārśvanātha caritra from the thirteenth century (e.g. 93.205) or the Katharatnākara of Hemavijaya, from the middle of the seventeenth century (e.g. 8.192.6; 9.230.8-10); they contain numerous fables and fairy tales interspersed with riddles.

23.1.1. We read for instance in the Pārśvanātha-caritra (Vikrama story III. 2) of king Vikrama who, after having taken the form of a parrot, was sold to the queen Kamalāvati and conversed with her not always on morals and Jaina ethics. They asked each other riddles, sometimes difficult to solve. These were theological riddles solved only by the parrot and ethical riddles solved by the queen.

23.1.2. One of the simpler riddles, a *prahelika*-riddle, asked for a reply to the following question: "it makes snakes poisonless, lions motionless, and yet children hold it in their hands; what is it?" (Re. of the parrot: "a painter's brush").

23.1.3. Another well conceived riddle, found in the same story says: "a hero that slays elephants, mounts lions, plagues soldiers, him, your Majesty, I have beheld bound in the house of a weaver. What is it?" (Re. the fly and the spider).⁵⁵

23.2. We find *inter alia* other riddles and riddle-questions in Rājasekhara's Antarakathā-saṁgraha.⁵⁶

54. D. Bhagwat in her *Riddle in Indian Life and Literature*, *op. cit.* (p. 12 sqq.) divides the riddles in the Jātaka-s into those based on a strange situation; riddles which come from a supernatural being; ethical riddles; and recreative riddles.

55. Cf. M. Bloomfield, *On the Art of Entering Another's Body* in *Proceedings of the American Phil. Society* 55 (1917); pp. 31-35; D. Bhagwat, *op. cit.* pp. 17 sqq.

56. Cf. fn. 49.

D. Riddles in Other Works of Sanskrit Literature

24. The Classical Sanskrit literature and, particularly, its *kathā*-literature, is also full of riddles, as many tales in the whole world contain riddles as one of the main incidents of their stories.⁵⁷

24.1.1. We find them, in particular, in the *Kathāsaritsāgara*. For instance one interesting riddle occurs in the tale of the "Mole on the Queen's Body," where a *raḅᅇasa* under the threat of death, asked a riddle: "who is considered the best looking woman?"; the clever reply, which satisfied him, was "any woman is good looking to the man who admires her".

24.1.2. This, in reality, is not a riddle *sensu stricto*, thought it was considered as such in the *Kathāsaritsāgara*. It is a clever reply to a tricky question.

24.2. However, the *Kathāsaritsāgara* contains also numerous riddles *sensu stricto* as for instance in 5.1⁵⁸, or 65.155A⁵⁹, or 72.163, D⁶⁰.

24.3.1. The Sanskrit *kathā*-literature is also full of solutions of tricky problems, skillfull accomplishments of difficult tasks, of wise judgments⁶¹, as well as riddle stories. We also come across in Sanskrit literature riddles without any questions. In numerous tales the solution of tricky problems or accomplishment of difficult tasks set in enigmatic language were not done by the hero of the tale, but some clever girl solved them by a trick. Then, the hero fell in love with her and ultimately married her.

57. Cf. V. Chauvin, *Bibliographie des ouvrages Arabes ou relatifs aux Arabes publiés dans l'Europe Chrétienne, 1810-1909*, Liège 1901-3, VI. 42-43; V. 193; VII. 118-119

58. Story of Vararuci. Language of the signs.

59. Story of the Mendicant who travelled from Kaśmīr to Pātāliputra; explanation of an intricate question.

60. How king Vinitamati became a Holy Man (by silencing with clever arguments Udayavati). The part of the story containing riddles is better solved in Guᅇᅇjhya's *Bᅇharkarᅇn* (72. 23-393). The solution found there is similar to the story of Queen Sheba who asked Solomon to solve riddles. Cf. S. Schachter, *Folk-lore* 1. 349-53; W. A. Clouston, *Flowers from a Persian Garden*, London 1890; pp. 218, 273 sqq; P. Cassel, *An Explanatory Commentary on Esther*, Edinburgh 1838; pp. 283-5, sqq.

61. Cf. above fn. 49.

24.3.2. In the *Sukasaptati*⁶² we find solutions of tricky problems, or executions of difficult tasks, as for instance which mare is the mother and which the child, or which stem is the upper and which the lower end⁶³; these are also not riddles *sensu stricto*, though they were considered as such.

24.3.3. The whole *Vetalapañcaviṃśatikā* is a collection of riddle stories. In the *Jambhaladatta* version of the *Vetalapañcaviṃśatikā* the stories are called *kathā-prahelika-s*, (cf. also *Trisaṣṭi-salaka-purusacaritra* by Hemacandra 3.185). In the *Parīśistaparvan* the word *kṛta-kathānaka* was used; that meant that the story was fictitious and unanswerable. In the *Kathāsaritsāgara* riddle-stories were simply called *kathā-s*.

24.3.4. The story element occurred often in many popular riddles all over India.

24.4. The aim of riddles without questions, which contain puzzling statements, was to divert attention of the listener from the chief issue and baffle him. Such "riddles" occur seldom in Sanskrit literary works but are often used today, for instance, in marriage ceremonies (when the girl has to say the name of her future husband or during the recitation of couplets when both parties abuse each other for fun) or at games, such as *phugaḍi* or *jhimma*.

25. We find also riddles in all other branches of classical Sanskrit literature. Hundreds of riddles occur in the Purānic literature and in romantic tales. In particular Bāṇa in his *Kādambarī* said that king Śūdarka used to play with his friends a riddle-game (*prahelika-pradāna*) consisting in putting and receiving puzzling questions. In this connection mention is made of several well-known types of riddles defined in later (e.g. depending on hiding or dropping or adding an *akṣara*, a *mātrā*, a part of a verse or of a particle). We find also riddles in the *Kāmasūtra-s*, where the art of riddle-making and riddle-solving⁶⁴ was considered as one of the sixty-four arts (*kalā-s*; *aṅgavidyā-s*; etc.).

62. *Textus simplicior*, stories 48 and 49; *textus ornatior*, story 58; *Maṅḍhī Śukasaptati*, stories 48, 49.

63. Cf. Th. Benfey, *Die kluge Dirne; die indischen Märchen von den klugen Räthselösern und ihre Verbreitung über Asien und Europa* in Th. Benfey's *Kleine Schriften*, III. 150-223.

64. *Praheḷikā* of Yaśodhara.

26. However, the author who gave us for the first time the definition of riddles and their different categories was Dandin in the *Kāvya-darśa*, i.e. in the second half of the seventh century (A.D. 660-680). He called them *prahelika-s*—amusing riddles and considered them as useful for play, for amusement in social gatherings, in discussions with the learned and when one wished to confuse or perplex someone (3.97).⁶⁵

A. Different Sorts of Enigmatic Questions

27.1. Dandin in his *Kāvya-darśa* used to denote "riddle" or "puzzle" by the word *prahelika* (from प्र + वह्, ⁶⁶) which was also generally used in Sanskrit for that purpose.

27.2. Amarakośa (1, 1. 5. 6) knows the word *pravahlika* as the synonym of *prahelika*. So also Hemacandra's *Abhidhanacintāmaṇi* (259) and Halāyudha (1. 152), but the latter spells the word *pravahlika*—*prahvalika* or *prahvalika*, or *pravahlika*.

27.3. Bhoja in his *Śṛṅgāra-prakāśa*⁶⁷ knows the word *pravahlika* but considers it as a variety of *śṛṅgāra-kāvya* and illustrates it with a specimen called *ceṭaka* (a mixed composition in prose and verse, but dominated by prose); thus Bhoja considered in the *Śṛṅgāra-prakāśa* the *pravahlika* as a class of *campū*. This is, however, an exceptional definition of the *pravahlika*, since in Sanskrit classical literature *pravahlika-s* usually meant riddles (e.g. *Naiṣadhīya-carita* 16. 102). In the Vedas (*Atharvaveda*) *pravahlika* (or *pravahlikā*) was considered as identical with *brahmodya-s*.⁶⁸

27.4. The commentary on Halāyudha's *Kośa* gives also as synonyms the words : *pravahliḥ*, *pravahli*, *praheliḥ* and *praśnaduti*.

65 Cf. para. 126 below.

66. Bhṛnuji, to hide (प्रवहते प्राच्छादयति).

67. Dr. V. Raghavan, *Bhoja's Śṛṅgāraprakāśa*, 1963 : p. 621.

68. See above fn. 2 and Dr. V. Raghavan *op. cit.* (fn. 67) p. 623. Probably the first time for the word *pravahlika*—which is more ancient than the word *prahelika*—was used in the *Aitrayea-Brahmana* and in the *Kauṣītaki-Brahmana* with reference to some hymns in the *Atharvaveda*. It also occurs in the *Śākhāyana-śrautasūtra* and in the *Bṛhaddevata*. Cf. D. Bhagwat, *op. cit.* pp. 20 sqq.

27.5. The *Trikāṇḍaśeṣa* (1.5.2.) and the *Kalpadrūmakōśa* (445. 58) cite *praśnadūtī* as a synonym of *prahelika*.

27.6. The usual synonyms of the word *prahelika* (*praheliḥ*), in addition to *pravahlika* (*prahvalika*, *praheli*, *prahvalika*, *pravahlika*, *pravahliḥ*) and *praśnadūtī* mentioned above, are: *pravahniḥ*, *pravahnika*, *gudham*, *gudhani*, *gudhapraśnaḥ* (or *praśnaguḍha*), *gudhavakyam*, *kuṭam*, *kuṭapraśnaḥ*, *duṣṭakuṭam*, *antarlapika* (or *antaralapa*), *bahirlapika* (or *bahirālāpa*), *aślatha*, *mohaḥ*, *vyastata*, *vyamohaḥ*, *vyakulata*, *vyagrata*, *bhātiḥ*, *buddhidharmaḥ*, *buddhibhṛantiḥ*, *śleṣaḥ*, *śleṣoktiḥ*, *sarvatobhadraḥ*, *hṛdayalika*, *varddhamānaḥ*, *bhṛantiḥ*, *bhramaḥ*, etc. However, not all of these expressions denote riddles (puzzles) in general, but some denote specific kinds of riddles⁶⁹.

28. In English, in addition to riddles or puzzles which are generally understood to be "something proposed for conjecture or that to be solved by conjecture" (Webster), expressions logogriphs (calembourgs or puns), anagrams, enigmas, charades, rebuses, conundrums, etc. are current. However, Sanskrit is much richer in synonyms of the word "riddle" and in different kinds of riddles⁷⁰.

29. It is generally accepted⁷¹ that the broad term "riddle" or "puzzle" covers several different types of enigmatic questions to which answers are expected, viz. at least seven categories of riddles.

29.1. The logogriph (also called calembourg or pun; in German *Worträtzel*), rests upon the difficulty concentrated in a single word (or more than one word) and its double meaning (or meanings). As example of logogriphs Aristophanes's "Wasps" are cited where the word 'ασπίς' occurred in the double sense of "shield" and "wasp".

29.2. The anagram is another type of logogriph; by it a new word is formed by transposition of letters from another word.

69. E.g. *gupta*-riddles or *ālāpa*-riddles. See paras 68 sqq., 78 sqq. and D. Bhagwat, *op. cit.* pp. 20 sqq.

70. The *Kavyādarśa* alone divided the *prahelikā*-s into sixteen categories, viz. *samāgata*, *vañcita*, *vyutkranta*, *pramuṣita*, *samānarūpa*, *paraṣa*, *samkhyata*, *prakalpita*, *nāmāntarita*, *nibhṛita*, *samānaśabda*, *samvṛāḥa*, *pariharika*, *ekacchanna*, *ubhayaicchanna*, and *samkṛta*. (Cf. paras. 32-43). *Subhāṣita-saṅgraha*-s divided riddles into twelve categories and 23 sub-categories, See below para 51.

71. A. Kelso, in J. Hastings, *Encyclopaedia of Religion and Ethics*, vol. 10: pp. 755-70, Cf. R. Callois, *L'énigme et l'usage* in his *Art poétique*, Paris 1958.

29.3.1. The **e n i g m a**, from Greek $\alpha' \nu \gamma \mu \alpha$, is a symbolical riddle allied to both, allegory and parable ; it is an obscure sentence in which intimation runs throughout, sometimes of considerable length.

29.3.2. According to Webster an enigma is a dark saying in which some known thing is concealed under obscure language ; an obscure question, saying or painting, containing a hidden meaning which is proposed to be guessed.

29.3.3. According to the Encyclopaedia Britannica an enigma, especially construed in a form of verse or prose composition, is a riddle or puzzle in which the answer is concealed by means of metaphors.

29.4.1. The **charade**, from the French word *charade* (in German *Silbertanzel*) was, according to the Encyclopaedia Britannica, invented probably in France during the eighteenth century. The charade consists in divining by guessing and combining in one word a word of more than two syllables (or an entire sentence), the different syllables of which are described by the giver of the charade as an independent word ; charades may be construed in prose or in verse.

29.4.2. According to Webster a charade is a composition, in which the subject must be a word of two or more syllables each forming a distinct word ; these syllables are to be concealed in an enigmatic description first separately and then together.

29.5.1. The **rebus** is today a sort of riddle in which the representation of some sentence or thing is done by means of pictures of words or a combination of both. The name is also applied to arrangements of words in which the position of the several vocables is to be taken into account in divining the meaning.

29.5.2. According to Webster, the rebus is a mode of expressing words or phrases by pictures of object whose names bear a resemblance to those words or to the syllables of which they are composed⁷².

29.6. The **conundrums** according to Webster, are a sort of riddles in which some odd resemblance is proposed for discovery between things quite unlike ; a quibble ; a low jest.

72. Originally a rebus was a riddle put in the form of a picture of things in words or syllables (Plutarch on the dream of Alexander the Great), or an object lesson in the political or historical sphere (Rabbi's reply to Emperor's Marcus Aurelius ambassador, or the message of the Scythians to Cyrus).

29.7. **A r i t h m e t i c a l** riddles are based upon the form of the numeral (in case of Roman numerals) or upon the numerical value of letters of the alphabet (in case the letters of the alphabet are also used as numerals)⁷³. Where Roman numerals or alphabet numerals are not used, arithmetical riddles are those which are based on mathematics in general.

29.8. Also **e p i g r a m s** are sometimes considered as riddles. Generally an epigram is a concise poem treating only of one thing, and ending with some lively, ingenious and natural thought (Wehster). However epigrams in inscriptions, usually on gravestones, were also used in Greece as kind of riddles, if they suggested a challenge to solution⁷⁴.

30. Almost all different categories of riddles known today and many other categories existed also in ancient Indian literature, obviously with some changes due to the specific characteristics of the Sanskrit language, e.g. instead of single letters, in principle, syllables had to be used etc.⁷⁵

73. Cf. F. Delitsch, *Commentary on Proverbs*, tr. by H. M. G. Easton, 2 vols. Edinburgh 1874-75 who says that they also appear in the Sanskrit literature.

74. Cf. Ohlert 109, as quoted by Kelso, *op. cit.* (fn. 71).

75. Cf. above fn. 66.

II. DIVISION OF RIDDLES ACCORDING TO DANḌIN'S KĀVYĀDARŚA AND THE VIṢṆUDHARMOTTRA-PURĀṆA

31.1. Riddles known to Sanskrit speaking people were for the first time categorized into 16 kinds by Daṇḍin in his Kāvyaḍarśa. His categorisation was used as the basis for a similar categorisation of riddles by the author / compiler of the Viṣṇudharmottara-purāna (3. 16). There the same 16 categories of riddles, plus eight new ones, were also mentioned, though sometimes they were called by different names.

31.2. Daṇḍin in his Kāvyaḍarśa referred to early *acārya-s* and stated that they mentioned sixteen categories of riddles and in addition to them fourteen other erroneous types of *prahelika-s* (i.e. *duṣṭa-prahelika*). In his opinion, however, the errors (*doṣa-s*) are innumerable and therefore he decided to describe only the good ones and omit the other ones (3. 106-7). On the other hand Vi.g.-p. (1. 16. 1) mentioned not only good *prahelika-s* but also those made out of *kāvya-doṣa-s* and, therefore, the number of different types of riddles in the Vi.dh.-p. reaches the number 24. It is however clear that the categories of riddles included in the Kāvyaḍarśa and in the Viṣṇudharmottara-purāna—in view of the numerous possible *kāvya-doṣa-s* are not exhaustively enumerated there and that the categories of riddles could have been more numerous.

31.3. Still another categorisation of riddles is found in Dharmadāsa's VMM. This categorisation, with the exception of the first category of riddles, *vyasta* (where the answer depends on the division of the word) and *samasta* (where the answer is in one or more words), is rather empirical than theoretical. Dharmadāsa defines 73 categories of riddles (*sic*!) which covers the division of riddles found in the three above mentioned sources. Dharmadāsa made even more minute distinctions than Daṇḍin, Viṣṇudharmottara and the collators of *subhāṣita-saṃgraha-s* did, between the same categories of riddles.

31.4. In any case the categorisation of riddles in the Kt., Viṣṇudharmottara and VMM. was theoretical and different from the division of riddles found in the *subhāṣita-saṃgraha-s* where the classification made much later was done from the practical point of view. This later classification, therefore, was generally

accepted and is even prevalent in modern times. In *subhāṣita-saṁgraha-s*, however, definitions for different categories of riddles do not exist and must be determined by analyzing the riddles which are included in the appropriate chapters. On the other hand the definitions in the *Kāvya-darśa* and in the *Viṣṇudharmottara-purāna* are clear-cut definitions, though not always very well expressed and clear. They are given below.

32.1. According to the *Kāvya-darśa* (3. 98 ab) the
samāgata or *samātrata*-riddle⁷⁶

is a riddle in which the real meaning is concealed (*gaḍha*) by *samdhī* (*padasamdhī*) or by one *akṣara* (Vi.dh.-p 3. 16. 3).

32.2. As an example of the *samāgata*-riddle Danḍin quoted the following verse (3. 108) :

न मयागोरसामिन्नं चेतः कस्मात् प्रकुप्यसि ।
अस्यानरुदितरेभिर् मलमालोहितेक्षणे ॥

32.3. The normal translation would be: "My heart is not set on milk, Why are you angry with me, you with the reddened eyes! Stop this inappropriate wailing." However the real meaning of this verse is not that Kṛṣṇa was set on milk (न मया गोरसा मिन्नं चेतः) but that he was not set on sinful happiness (न मयाऽगोर०) (was unfaithful)⁷⁷.

32.4. In *subhāṣita-saṁgraha-s* this riddle⁷⁸ would belong to the category of *gupta*-riddles with a concealed, hidden meaning and, in particular, to the sub-category: *samdhī-gupta*=*samhīta-gopana-prahelika*.

32.5. These riddles remind us of today's calembourgs (puns)⁷⁹.

33.1. According to the *Kāvya-darśa* (3. 98 cd) the
vañcīta or *vandīta*-riddle⁸⁰

76. समागत joined together; riddle based on differing words joining together.

समात्रता in Vi.dh.-p. (3. 16. 3).

77. The riddle mentioned above (para. 16) is also a *samāgata*-riddle (or *guptaprahelika*-riddle of the *subhāṣita-saṁgraha-s*).

78. Also quoted in ŚP., SR., SSB., SRK

79. See also below para, 141 and fn. 340.

80. From वञ्चित deceived.; Vi.dh.-p. 3. 16. 3.

is a riddle in which by the use of the word in an unusual meaning (i.e. synonymous meaning) the reader is misled (deceived).

33.2. As an example of the *vañcīta*-riddle Daṇḍin quoted the following verse (3. 109) :

कुञ्जामासेवमानस्य यथा ते वधते रति ।
नैव निर्विशतो नारीर् अमरस्त्रीविडम्बिनीः ॥

33.3. The normal translation would be : "Your pleasure is greater when you enjoy a humpbacked woman, than when you enjoy a woman who could laugh at a divine damsel (because of her beauty).

33.4. Here the hidden meaning lies in the word कुञ्ज which could also mean the city of Kānyakubja (कुञ्जाम्, आ-+सेव् to live in) ; thus, the real meaning of the verse would be : "Your pleasure is greater when you enjoy a woman from the city of Kānyakubja, than..."

33.5. In *subhāṣita-saṃgraha-s* this sort of riddles would also belong to the category of *gupta-prahelika-s*, riddles with a concealed meaning.

34.1. According to Kāvyaḍarśa (3. 99 ab) the
vyutkrāntā or *vikrāntagopita*-riddle⁸¹

is a riddle which causes confusion by the employment of words belonging together and which are in great distances from one another ; there, the meaning is concealed by intermediary words.

34.2. As an example of the *vyutkrāntā*-riddle Daṇḍin quoted the following verse (3. 110) :

दण्डे चुम्बति पश्चिन्या हंसः कर्कशकण्ठके ।
मुखं वनगुरवं कुर्वस् तुण्डेनाङ्गानि घट्टयन् ॥

34.3. There is only one translation possible of this verse but it is made difficult and the syntax of the verse confuses the reader because of separation of words which go together by other words.⁸² The

81. From दृष्ट्वा Intertwoven, interlaced ; द्युत्क्रान्त transgressed, overstepped.
विश्रान्तगोपिता Vi.db.-p. 3. 16. 4.

82. The words पश्चिन्या कर्कशकण्ठके दण्डे अङ्गानि घट्टयन् and मुखं तुण्डेन चुम्बति go together.

translation of the verse is as follows: "A swan, rubbing his body at the lotus-stalk with rough thorns and uttering sweet sounds, kisses with his beak the face of the lotus plant".

34.4. Today, this would not be considered as a riddle *sensu stricto* but as a verse not well construed and because of that difficult to understand. The difficulty in understanding this verse depends on using wit and intelligence and therefore it was considered in ancient India as a riddle.

35.1. According to the *Kāvya-darśa* (3. 99 *cd*) the
pramuṣita or *muṣita*-riddle

is a riddle in which the sequence of words makes the understanding of the meaning of the sentence difficult; there the meaning is concealed by means of obsolete synonyms (Vi.dh.-p. 3. 16. 4).

35.2. As an example of the *pramuṣita*-riddle Dandin quoted the following verse (3. 111):

स्र्गतय. कनि काले ते स्फातयः स्फार्ह्वलगव. ।
चन्द्रे साक्षाद्भवन्त्यत्र वासवो मम धारिणः ॥

35.3. This verse can only be translated in one way, but its translation is difficult because of the use of rare words, such as कनि, स्फातिः, स्फार्ह्वलगु or words in their etymological meaning (e.g. काल, चन्द्र and वायु). The verse can be translated as follows: "Oh! girl, the anklets on your attractive feet which increase by the tinkling and swelling sounds, with your gait sustain my life"⁸³.

35.4. This riddle is also not a riddle *sensu stricto* but a text difficult to understand because of the syntax and use of unusual words. Only with the use of wit and intelligence the verse can be comprehended.

36. The last two riddles can therefore be considered as grammatical syntax riddles which today would not be considered as riddles.

37.1. According to *Kāvya-darśa* (3. 100 *ab*) the
samānarūpa-riddle⁸⁴

83. A more literal translation of Kumudarañjan Ray reads: "Ho, girl, in your leg there are jingling sounds, swelling sounds increasing with your gait—the leg is enjoyable like moon incarnate and my mind stops there".

84. From समान similar.

is a riddle construed of words used in their metaphorical meaning (*gaṇārtha*); there the meaning is hidden by different words having the same meaning (Vi.db.-p. 3. 16. 5).

37.2. As an example of the *samanarūpā*-riddle Daṇḍin quoted the following verse (3. 112) :

अत्रोद्याने मया दृष्टा वल्लरी पञ्चपल्लवा ।
पल्लवे पल्लवे ताम्रा यस्या कुसुममञ्जरी ॥

37.3. The translation of this verse is simple. It says: 'I saw in this garden a creeper with five twigs and on each of the twigs a red cluster of blossoms'. However the author of the verse did not mean a garden, or a creeper, or twigs, or a cluster of blossoms; these words were used as metaphors. Meant here were: the body of a girl (the garden), creeper-like arms ended by five fingers and red nails. The words उद्यान, वल्लरी, पल्लव, कुसुममञ्जरी were used here in their metaphorical meanings.

37.4.1. The whole Sanskrit literature and, particularly, numerous *subhāṣita-samgraha-s*, included hundreds—if not thousands—descriptive *subhāṣita-s* contain metaphorical descriptions of the beauty of women. Some of these metaphors became real stock-phrases so that when we read in connection with the description of women's beauty, of the moon, of the swarm of bees, of blue lillies, tender stalks, creepers and red blossoms, two pots, something so small that it is difficult to guess what it is, banana stems, etc. we know that the real meaning of these words is different; they mean: the woman's face, her tresses, her eyes, her neck, her arms, ended with red nails, her bosom, her waist, her feet, etc. Sometimes these metaphors are written in a form of a real riddle. And so, for instance, we read in Jalhana's *Suktimuktavali* (169. 18)⁶⁵ the following *samanarūpā*-riddle:

उभौ रम्भास्तम्भावुपरि विपरीतौ कमलयोश्च
तद्दूर्ध्वं खनात्सत्यलमयं दुरुहं किमपि तत् ।
ततः कुम्भौ पद्मपाद्विसृजितयोः कन्दलमयो
तदन्विग्दाविन्दीवरमधुकरः किं पुनरिदम् ॥

(Two banana stems placed in an inverse manner over two lotuses; above there is a broad region of a gem "slab" and then something which is

65. Also quoted in the *Subhāṣita-bhāṣavali* of Harikavi, No. 1781.

difficult to guess (due to its smallness); then there are two pots and next come two lotus stalks; then the tender sprout with the moon over which there are two blue lillies and a swarm of bees; what could that be ?) (Re. a woman).

37.4.2. This is a typical *samānarūpā*-riddle. Very often similar riddles were quoted and composed with great ingenuity and liking by many Sanskrit poets.

38.1. According to *Kāvyaḍarśa* (3. 100 *ca*) the

paraṣā-riddle⁸⁶

is a riddle in which a word, having a special meaning is formed by the process of derivation for the only purpose of giving another (even if unnatural) meaning; there the meaning is hidden on account of construction of harsh syllables (Vi.dh.-p 3. 16. 6).

38.2. As an example of the *paraṣā*-riddle Daṅḍin quoted the following verse (l. 113) :

सुराः सुरालये स्वरं भ्रमन्ति दशनाविषा ।
मज्जन्त इव मत्तास्ते सोरे सरसि संप्रति ॥

38.3. The verse says : "Drunkards showing their brilliant white teeth wander freely in the liquor shop. And now, intoxicated, they seem to be immersed in the pool of wine".

38.4. The translation of the verse is difficult because of the use of same words in their rare and unusual etymological meaning (the word सुर—सुरा is confusing).

39.1. According to *Kāvyaḍarśa* (3. 101 *ab*) the

samkhyāta-riddle⁸⁷

is a riddle in which the use of numerical proportions causes confusion; there the meaning is hidden by using words denoting *samkhyā* (Vi.dh.-p. 3. 16. 6).

39.2. As an example of the *samkhyāta*-riddle Daṅḍin quoted the following verse (3. 114) :

86. From पृथ्वा hard, similar

87. From संख्या calculation.

नासिकयमध्या परितस् चतुर्वर्णविभूषिता ।
अस्ति काचित् पुरी यस्याम् अष्टवर्णाङ्गया नृपाः ॥

39.3. The translation is simple, but the use of the numerals is confusing. The verse says : "There is a city having a nasal in the middle, with the two sides adorned by four letters,⁸⁸ in which dwells a king whose name consists of eight letters.⁸⁹" Re. Kañci and the king Pundraka.⁹⁰

39.4. This is a riddle which can be considered as an arithmetical riddle, but different from the Roman, or Hebrew, or Arabic arithmetical riddles since the latter use Roman numerals or letters of the alphabet for denoting numerals. Here the riddle causes confusion due to the use of numerals (*varna-s*) 2 plus 1 plus 2 and 8. The riddle presupposes the knowledge of the *devanāgarī* alphabet based on phonetical principles⁹¹.

40.1. According to the *Kāvya-darśa* (3.101 cd) the
prakalpita- or *kalpita-riddle*⁹²

is a riddle in which the sense of the words used in the verse indicates a different meaning than it really has ; there the meaning is hidden by another meaning.

40.2. As an example of a *prakalpita-riddle* Dandin quoted the following verse (3.115) :

गिरा स्खलन्त्या तन्नेत्र शिरसा दीनया दशा ।
तिष्ठन्तमपि सौत्कर्म्यं वृद्धे मां नानुकम्पसे ॥

40.3. The normal translation of this verse would be : "Oh I aged one, with your tremulous voice, with your bowed head and pitiable eyes ; I am pitying you, though I am here trembling". However, the hidden meaning of this verse (by the use of the vocative of वृद्धि, ऋद्धि लक्ष्मी, the goddess of wealth) is the following : "Oh I goddess of wealth, you do not pity me though I am standing here trembling with tremulous voice, with howed head and pitiable eyes".

88. *Varna-s*.

89. *Varna-s*.

90. Here consonants without vowels are used.

91. Cf. below fns 310 and 312.

92. From प्रकल्पित arranged, prepared. कल्पिता in *Vi.dh* -p. 3. 16. 7.

40.4. This is a kind of today's conundrum.

41.1. According to Kāvyaḍarśa (3.102 *ab*) the
namāntarita-riddle⁹³

is a riddle in which various meanings are implied in a word; there the meaning is hidden by misunderstanding a *saṃjñā* (proper name). (Vi. dh.- p. 3.16.7).

41.2. As an example of the *namāntarita*-riddle Daṇḍin quoted the following verse (3.116) :

भ्रादो राजेत्यधीराक्षि पायिबः कोऽपि गीयते ।
सनातनश्च नैवासौ राजा नापि सनातनः ॥

41.3. The translation of this verse is simple : "Oh ! you with timid eyes, a certain ruler was first called *rājan* and as everexisting⁹⁴ ; but he is neither *rāja* nor everexisting."

41.4. Here the hidden meaning lies in the word पायिबः, princely—ruler, or coming from the earth, a tree. It is a tree राजातनः ; this word starts with राजा and is not without तन (स नातनः).

41.5. This sort of riddle is another kind of a riddle based on double entente of a word. It resembles today's logogrigh.

42.1. According to Kāvyaḍarśa (3.102 *cd*) the
nibhṛta-riddle⁹⁵

is a riddle which contains words indicating a similar characteristic but having another meaniog(s); there the meaning is hidden by the misunderstanding of words (Vi.db.-p. 3.16.8).

42.2. As an example of the *nibhṛta*-riddle Daṇḍin quoted the following verse (3.117) :

हृतद्रव्यं नर श्यवत्वा धनवन्तं प्रजन्ति काः ।
नानाभिङ्गसमाकृष्ट- सोका वेस्या न दुर्घराः ॥

93. From मामन् *synonymous*.

94. सनातन.

95. From निभृत *secret, concealed*.

42.3. The translation is simple and the sense of the verse seems to be clear, but in reality the verse conveys purposely another meaning than it seems to have. In translation this verse says: Who are these female-beings who leave a man when they have deprived him of his riches and who go to a rich man and who attract by all kinds of tricks? But they are not prostitutes. Certainly, the obvious answer would be—*vesya-s*. The hidden meaning of this verse lies in the proper understanding of the word नानामङ्गि which here means waves. The correct reply to the riddle is, therefore, not a *vesya*, but a river; a man is a mountain; the rivers with their wave-like waters (नानामङ्गिन्) carry away wood (riches) and go to a richer one, i.e. to the ocean.

42.4. This sort of riddles resembles partly the *praba'pita*-riddle.

42.5. The riddles occur with much effect very often in the entire Sanskrit literature and not always in collections of riddles. Beautiful and numerous examples of this sort of riddles may be quoted. In the *subhāsita-samgraha-s* they are usually inserted among *apahnutaya*-riddles⁹⁶, since the aim of both these categories of riddles is to fool the reader by implying another meaning to the riddle, than it really has. In some cases these riddles use frequently *śleṣa-s*.

42.6. A very beautiful *apahnutaya*-riddle is found, for instance, in the *Subhāsita-ratnakara* (246)⁹⁷ where we read: "In the season of clouds it is really impossible to remain without a husband (or: without falling). 'Are you 'troubled fickle woman?'. 'No no, dear friend, the way is slippery'⁹⁸; or a verse from the *Subhāsita-ratna-bhaṇḍāgāra* (186.8⁹⁹) where we read: "At first she took hold of the husband, then she climbed to the region of the hips, giving pleasure when the tips of the nails were used to fondle. 'Was it a pleasing young lady?' 'Not so, sir, it was the itch'¹⁰⁰; or a verse full of *śleṣa-s* quoted also in the *Subhāsita-ratna-bhaṇḍāgāra* (186.12) where we read: "Possessed

96 Cf. *para-s*, 52, 58 sqq.

97. Also quoted in *Prasanna*. 96; *SuMuṣ.* 155.11-2; *Sbhityadarpaṇa ad* 10. 684 (p 289); *ŚP.* 525; *SR.* 186 4; *SSB.* 531. 4.

98. Translation in the *Bibliotheca Indica* 9.

99. Also quoted in *SSB.* 531. 8 and *SRK.* 149. 8.

100. पाम् (fem.).

of a closeness that is firm¹⁰¹, well decorated¹⁰² and charming¹⁰³—'friend are we speaking of youth?' 'No friend, not indeed—of poetry'".

43.1. According to Kāvyaḍarśa (3.103 *ab*) the
samānaśabdā-riddle¹⁰⁴

is a riddle which arises due to the use of words giving another meaning by different breaking up (of words) and getting a synonym thereof; there the meaning is hidden by identical words (Vi. dh. -p. 3.16.8).

43.2. As an example of the *samānaśabdā*-riddle Daḍḍin quoted the following verse (3.118) :

जितप्रकृष्टकेशाह्वयो यस्तवाभूमिसाह्वयः ।
स मामद्य प्रभूतोक्तं करोति कलभापिणि ॥

43.3. To get the proper sense of this verse several tricky changes have to be made: the synonym of केश is शाल and of प्रकृष्टकेश is therefore प्रवाल or pearl which is conquered or subdued by the lower lip; in addition the synonym of भूमि is घरा and of a प्रभूमि साह्वयः is therefore घघर, the lower lip. By the use of these synonyms and by the breaking up of words the following meaning of the verse is achieved: "Oh! you sweet-tongued one, your lips which are equal to young sprouts, create in me to-day a great longing for you"¹⁰⁵.

43.4. To solve this sort of riddles great ingenuity must be used and the person who solves it must be well versed in Sanskrit and know its vast vocabulary in order to choose the proper synonym. It is difficult to apply these riddles to another language than Sanskrit.

101. Friendship or syllables.

102. With ornaments or figures of speech.

103. Style—good conduct or pleasing metres.

104. समानशब्द—same word=synonym

105. Following is a more literal translation—explanation given by V. Narayana Ayer: "Lady of delightful speech! That which is called the conqueror of excellent hair (*keśa's parjaya* is *śala* and *prakṛṣṭakeśa* is therefore *pravala* or pearl which is conquered or subdued by the lower lip) and that which is called "not eaten" (भूमि has its पर्याय, घरा and प्रभूमि साह्वय is therefore घघर the lower lip) your lower lip creates a great longing in me today.

44.1. According to Kavyādarśa (3.103 cd) the

sammūḍha- or *vyammūḍha-*riddle

is a riddle which causes confusion, though it is well expressed; there the meaning becomes difficult to understand because of the concordance of the meaning (Vi. dh. -p. 3.16.9).

44.2. As an example of the *sammūḍha*-riddle Dandin quoted the following verse (3.119) :

शयनीये परावृत्त्य शयितो कामिनौ क्रुधा ।
तथैव शयितौ रागात् स्वैरं मुखमचुम्बताम् ॥

44.3. The translation of the verse is simple but its meaning is contradictory. The verse says: "Two lovers lay on a bed; in anger they turned away from each other; so laying (on the bed, but still) in love, they kissed each other's face". How can it be that with turned away faces that could kiss each other? The difficulty is solved if we take again from *a* the word परावृत्त्य and insert it in *c*, i.e. "and again turned around". This far-fetched explanation is found in the *ṣikā* to the Kavyadarśa verse.

45.1. According to Kavyādarśa (3.104 ab) the

pariharika- or *parihāsika(?)*-riddle

is a riddle composed of a continuous series of compound words (योगमालारिक्ता) ; it consists of a series of words which give meaning to the sentence when taken in the root sense; there the meaning is constructed of the hidden meaning (Vi. dh. -p. 3.16.5).

45.2. As an example of the *pariharika*-riddle Dandin quoted the following verse (3.120) :

विजितारमभवद्वेपि- गुरुपादहृतो जनः ।
हिमापहामित्रघरैर् व्योमाभिनन्दति ॥

45.3. The difficulty in solving this riddle and translate it properly lies in the correct division of separate words and good knowledge of mythology. Its meaning is: "Human beings, tormented by the rays of the sun rejoice when the sky is overcast with loaded clouds.

45.4. Here विजित—the cooqueror of वि, the bird (गरुड) is इन्द्र; his son (आरामभव) is भर्जुन; his enemy वेपिन् is कर्ण and his father (गुरु) is सूर्य; पादहृत—tormented by his rays; thus विजितारमभवद्वेपिगुरुपादहृतः; he who drives away the cold (हिमापह) is the fire whose enemy is the water which the clouds bear (घर) = हिमापहामित्र.

45.5. This riddle is also quoted in *subhāṣita-saṁgraha-s* where it is classed either among *kuṭāni*-riddles (SR., SSB.) or *prahelika*-riddles (ŚP., SRK.).

46.1. According to *Kāvyaḍarśa* (3.104 *cd*) the
ekacchannā-riddle^{105a}

is a riddle in which "the container" (*āśraya*) is hidden and "the contained" is obvious (*āśrita*).

46.2. This definition is very obscure but its explanation is found in the example quoted in the *Kāvyaḍarśa* (3.121) reading :

न स्पृशत्यायुधं जातु न स्त्रीणां स्तनमण्डलम् ।
ममनुष्यस्य कस्यापि हस्तोऽयं न किलाफलः ॥

46.3. In translation the verse says : "This hand of some non-human being never touches a weapon or the bosoms of women ; nevertheless it is not fruitless".

46.4. Here the non-human being is the गन्धर्व and the गन्धर्वहस्त is *ricinus communis*. The माश्रित, the fruit is clearly stated (the contained) and the माश्रय, the plant (the container) is hidden.

46.5. In the *subhāṣita-saṁgraha-s* this kind of riddles would belong to the *gupta* category of riddles. It is difficult to solve this kind of riddles.

47.1. According to *Kāvyaḍarśa* (3. 105 *ab*) the
ubhayacchanna-riddle¹⁰⁶

is a riddle in which both (the "container" and the "contained") are hidden.

47.2. As an example of the *ubhayacchanna*-riddle Danḍin quoted the following verse (3. 122) :

केन कः सह संभूय सर्वकर्मेषु संनिधिम् ।
लब्ध्वा भोजनकाले तु यदि दृष्टो निरस्यते ॥

105a. From एक + छन्न one hidden. Also mentioned in VI.dh.-p. 3. 16. 10.

106. From उभय + छन्न both hidden. Also mentioned in V dh.-p. 3. 16. 10.

47.3. This riddle says: "What is it that is so united (with another) that it is together in all circumstances, but if it is discovered at meal-time it is thrown away?" The reply is hair with the head. The riddle is based on the double entente of word कः—hair as well as head. Here "both unknown" (the container and the contained) are not known, though the word denoting it is the same.

48.1. The last category of riddles quoted in the Kāvyaḍarśa (3. 105 cd) is the *samkīrṇa* riddle¹⁰⁷; it is a mixture of all the riddles quoted above. According to Viḍh-p (3. 16. 1) this kind of riddles is defined by *sambhavopeta*: there the meaning is concealed by many possibilities.

48.2. As an example of the *samkīrṇa*-riddle Daṇḍin quoted the following verse (3. 123):

सह्या सगजा सेना समटेयं न चेज्जिता ।
भ्रमात्रिकोऽयं मूढः स्वाद् भक्षरज्जद्व नः सुतः ॥

48.3. This riddle says: "If this enemy force which has horses, elephants and warriors is not conquered, then our son is ignorant of the way of the world, even if he would know the Brahman."

48.4. The hidden meaning of this riddle is, according to the *ṣṭka* the following: if the alphabet containing ह, य, ग, ज, ञ and ट is not learnt, then the son would be illiterate even if he would know the Vedas by heart.

48.5. This last riddle, as Kāvyaḍarśa clearly stated, is connected with the *namāntarita*- as well as with the *vañcita*-riddles and that "in this way different categories of riddles (mixtures) could be obtained."

★ ★ ★ ★

49.1. We find in Viḍh-p. eight additional categories of riddles, viz. *gaḍha*-riddle (3. 16. 9) where the meaning is hidden by various *bandha*-s in the *ṣṭka* (metre); the *arthakāri*-riddle (3. 16. 11) where the riddle leads to a different meaning and the *vyābhicāriṇi*-riddle (3. 16. 11) where the same effect is achieved through a word (these two latter additional riddles seem to be *doṣa-kāvya*-s and

107. From संकीर्णं mixed together.

identical with *nibhṛta*-riddles); the *naṣṭārtha*-riddle (3. 16. 12) where the meaning becomes clear by putting in the metre the missing *matrā* and the *ānyārthata*-riddle (3. 16. 13) where the meaning becomes different because a *vṛṇa* is missing (these two last categories of riddles seem to be *doṣa-kāvya*-s and identical with *samahīta*- or *samātrata*-riddles; the *arthāda*-riddle (3. 16. 14) where the meaning becomes clear by interpretation according to different senses; and the *leśa*-riddles (3. 16. 14) where only the seed of the meaning is suggested (this last riddle seems also to be a *doṣa-kāvya* and resembles general *prahelika*-s).

492. Other works on poetics, with the exception of Bhois's *Sarāsvatikānthābharana* which divides riddles into six categories (2. 233-4), devote only little space to riddles. *Prasāsa* (2. 9-10) notes that riddles (*prahelika*-s) employ *yamaba* and obscure the meaning of sentences by the variety of root meanings; he also notes that without a commentary they are incomprehensible and that they are a source of pleasure for an intelligent man but put to shame a fool. *Mammata* does not mention riddles and discusses only *citra-kāvya*-s. *Hemacandra* in his *Kāvya-rasāra* (5. 4) considers *prahelika*-s as *krīda* (a play, a jest) of no poetical value. *Rudraṭa* in his *Kāvya-lamkāra* (5. 24) only mentions them and *Viśvanātha* in his *Sahitya-darpana* (10. 13) even refuses to *prahelika*-s a place in *alamkāra*-s, since they "are opposed to *rasa*"; he mentions only riddles where a syllable is missing (*cyutakṣara*), where a syllable is added (*dattakṣara*) and where a syllable is missing and another added (*cyutadattakṣara*); similarly *Dhvanyāloka*. Generally speaking only earlier works on poetics attach some importance to riddles as a special branch of literature, while later ones consider them only as a play.

493. The *Kāvya-darśa* and the *Viśnudharmottara-purāna* consecrated a prominent place to riddles in their respective works by devoting special chapters to *prahelika*-s; they considered them as a distinctive type of Sanskrit literature. However, their categorisation being theoretical was not followed in practice. Consequently it fell into oblivion.¹⁰⁸ That was also due to the fact that they categorised only a small part of current riddles and did not define the other sorts of riddles, particularly, the popular group of riddles which resemble today's charades (*alapa*-s) as well as general riddles (*prahelika*-s).

108. But not the riddles themselves. Some of those quoted in the *Kāvya-darśa* are still popular and are included in modern *subhāṣita-saṃgraha*-s.

50. In describing above the categories of riddles according to the *Kāvya-darśa* and the *Vidh.-p.*, it was pointed out, whenever possible, the equivalent category of riddles according to *subhāṣita-saṁgraha-s.* However, only few categories of riddles defined in these two works are identical with the categories found in the *ṣubhāṣita-saṁgrah-s.* There, the dividing line between the different categories of riddles is vague, since no definitions exist for the different categories. That caused also confusion, so that sometimes some riddles were ranked in one *subhāṣita-saṁgraha* among one category of riddles and in another *subhāṣita-saṁgraha* among another category of riddles.¹⁰⁹

109. So, for instance the riddle mentioned below in para. 102 is ranked in SR., and SSB. among the *antar-sloka*-riddles and in JS. among *prāṇotsāra*-riddles,

III. DIVISION OF RIDDLES ACCORDING TO SUBHĀṢITA-SAMĠRAHA-S

51. The *Subhāṣita-samgraha-s* divide the riddles into the following twelve categories and many sub-categories¹¹⁰ (in brackets the synonyms of the respective categories and sub-categories are given with the indication of the *subhāṣita-samgraha-s* which divide riddles into various categories) :

1. *Praheḷikā* (SR.), or *prahelikānidarśanam* (SSB.) ;
2. *Apahnutaya* (SR.), or *apahnutinirdesaḥ* (SSB.), or *chekapahnutiḥ* (SRK.) ;
3. *kuṣāni* (CR., SSB.), or *kuṣāśloka* (SRK.), or *kuṣa* (ŚP.) ;
4. *kriyāguptadayah* (SR.), or *kriyāgopanam* (SSB.), or *kriyāguptakarakaguptadi* (SRK.) ;
 - (a) *kriyāguptam* (SR., SSB., ŚP., SRK., JS.) ;
 - (b) *kartyguptam* (SR., ŚP.), or *kartypadaḡopanam* (SSB.) ;
 - (c) *karmaguptam* (SR., ŚP., JS.), or *karmapadaḡopanam* (SSB.) ;
 - (d) *karaḡaguptam* (SR., JS.), or *karaḡopadaḡopanam* (SSB.) ;
 - (e) *sampradāḡaguptam* (SR., JS.), or *sampradāḡagopanam* (SSB.) ;
 - (f) *apādāḡaguptam* (SR., JS.), or *apādāḡagopanam* (SSB.) ;
 - (g) *sambandhaguptam* (SR., JS.), or *sambandhagopanam* (SSB.) ;
 - (h) *adhikaraḡaguptam* (SR., JS.) or *adhikaraḡagopanam* (SSB.) ;
 - (i) *amantritaguptam* (SR.) or *sambodhanāḡapadaḡopanam* (SSB.), or *sambodhanaguptam* (JS.) ;

110. E.g., the *gupta*-riddles are further divided into 16 sub-categories and the *cyutika*-riddles into 7 sub-categories.

- (j) *kartykriyaguptam* (SR.) or *kartykriyapadayor-gopanam* (SSB.);
- (k) *kartykarmabriyaguptam* (SR.) or *kartykriyapada-gopanam* (SSB.);
- (l) *sandhiguptam* (SR, ŚP.) or *samhitagopanam* (SSB.);
- (m) *samasaguptam* (SR.) or *samasagopanam* (SSB.);
- (n) *lingaguptam* (SR.) or *lingagopanam* (SSB.);
- (o) *subvacanaguptam* (SR.) or *subvacanagopanam* (SSB.);
- (p) *tiṅvacanaguptam* (SR.) or *tiṅvacanagopanam* (SSB.);
5. *mātracyutakādayaḥ* (SR.) or *mātravaiparityanidarśanam* (SSB.), or shortly *cyutaka*;
- (a) *mātracyutakam*;
- (b) *binducyutakam* (SR.) or *binduvaiparityanidarśanam* (SSB.);
- (c) *visargacyutakam* (SR.) or *bindumati* (ŚP.) or *visarga-vaiparityanidarśanam* (SSB.);
- (d) *akṣaracyutakam* (SR.) or *akṣaravaiparityanidarśanam* (SSB.);
- (e) *sthānacyutakam* (SR.) or *sthānavaiparityanidarśanam* (SSB.);
- (f) *vyañjanacyutakam* (SR.) or *vyañjanavaiparityanidarśanam* (SSB.);
- (g) *cyutadattakṣaram* (SR.) *cyutadattakṣaranidarśanam* (SSB.);
6. *antaralāpaḥ* (SR., SSB.) or *antaralāpika* (SRK.);
7. *bahirālapaḥ* (SR., SSB.), or *bahirālapānam nirdetaḥ* (SSB.) or *bahirāpika* (SRK.);
8. *praśnottara* (ṅi) (SR., ŚP.) or *yugapatpraśnottara* (SSB.) or *praśnottarabhedah* (JS.);
9. *vyatirekavicchittinirdetaḥ* (SSB.);
10. *vyajastutivicchittinirdetaḥ* (SSB.);
11. *citram* (SR., SSB., ŚP., JS.);
12. *bhāṣacitram* (SR., SSB., ŚP.);

A. Prahelikā and Apahnutaya-riddles

52. The *prahelikā-s* (the most common description for riddles¹¹¹) and the *apahnutaya-s*¹¹² the first two categories of riddles, according to *subhāṣita-samgraha-s*, were the most important ones. They contain general riddles, puzzles and enigmas. Particularly the *prahelikā-s* occurred frequently in the whole *kathā*-literature¹¹³ and other literary works. Their aim was to ask the receiver of these riddles to guess, on the basis of an enigmatic description, the object meant.

53. Some of these riddles are easy to solve but some are more difficult. The good knowledge of mythology was essential for the solution of most of the *prahelikā-s*. Usually the answer was not included in the text of the *prahelikā*, but most of the *subhāṣita-samgraha-s*, or sources that quoted them, give in footnotes or commentaries the proper reply. Without such a commentary to answer properly *prahelikā-s* was very often impossible, since the answer was mostly very involved.

54. The *prahelikā-s* resemble today's puzzles, riddles, enigmas and, sometimes, also conundrums.

55.1. An easy to solve riddle, which was probably meant for children, was the following :

प्रघञ्चन्द्रवदाकारं स्त्रीनामाय च श्यक्षरम् ।
नकारादि रिकारान्तं यो जानाति स पण्डितः ॥¹¹⁴

(He, who knows the word which denotes an object shaped like a crescent moon which has a meaning of a female¹¹⁵, consisting of three *akṣara-s*, beginning with a न and ending with a रि, is wise).

55.2. The respondent had to guess only one syllable, since the first and last were given in the riddle itself : न...री¹¹⁶. The reply is

111. In the *KEvykdatā* the word *prahelikā* was used to denote all kinds of riddles, puzzles, etc.

112. From *अपह्नुति* to conceal, to hide, to disguise.

113. See above paras 23.1.2. and 23.1.3.

114. SR. 185, 21 ; SSB. 529, 21.

115. *Femininum*. Consisting of three *akṣara-s*.

116. *Femininum* from रि.

extremely easy : न + न + री. A similar riddle which asked to find a word (masc.) composed of four syllables, of which the first and last were given is, for instance quoted in SR. (185.28) and SSB. (530.28).

55.3. Also quite easy to solve is a riddle described in an enigmatic manner as follows: "A musical instrument having many holes, charming and bearing the name of a sage and ever favoured by *cakrin* (Kṛṣṇa, or snake). He who knows it is clever"¹¹⁷. The obvious reply is an anthill (बल्मीक, or the sage being considered as the author of the Rāmāyana—Vālmiki).

55.4. The same reply is also expected from the following riddle which is, however, more difficult to solve: "Oh I dear one, see in the forest something pleasing to the eyes and ears, full of holes and charming and noisy like the lotus mouth of a woman?"¹¹⁸

55.5. Also quite easy to solve is the following riddle: "I'm a footless traveller, very well-read, / and yet no scholar (I've got no head); / without any mouth, speaking truth or lies. / ~Riddle me this, and you'll be wise"¹¹⁹. The reply is—a letter.

56. Ingenious and beautiful, but not easy to solve, are the following *prahelikā*-s of which a very few, from among hundreds, are quoted here:

56.1. "It has eight feet and four ears; two faced it faces two other quaters; it roars at the gate of the king's palace and is neither a god nor a demon"¹²⁰ (Re. four faced large drum).

56.2. "It has a neck, but no head; it has two arms but is without hands; it has the power to remove सीता (Sītā from the Rāmāyana or *sītā*—cold), but not श्री Rāma nor Rāvaṇa"¹²¹ (Re. a shirt).

117. SR. 184. 5; SSB. 529. 5; SRK. 152. 18, IS. 7640.

118; JS. 353.32.

119. ŚP. 514; SR. 184. 1; SSB. 528. 1; SRK. 146. 1; IS. 7665. Translated by J. Brough in his *Poems from the Sanskrit*, Penguin Classics, 1968; No. 249.

120. SR. 185. 22.

121. SR. 185. 14; SSB. 529. 14.

56.3. "White all over, stout and hard, round shaped, and very pleasing to the mind, what is that which is grasped very much longingly even by old people?"¹²² (Re. a round snuff-box).

56.4. "It has no bone nor has it a head; it has a hand no fingers; it has no pair of legs but embraces its limbs tightly of its own accord"¹²³ (Re. sign-post).

56.5. "It has one eye, but is not a crow; it desires cavity but it is not a snake; it increases and decreases but is neither the sea nor the moon"¹²⁴. (Re. needle).

56.6. "Though very high it is equal to the earth; though belonging to the earth it is not a king; its existence is for finding out the truth (measure of honour), but when that has been achieved it no longer lives (it is no more useful)"¹²⁵. (Re. raised platform to take oaths in a court of the law).

57. Of somewhat different sort is the following *prahelika*-riddle which resembles today's conundrum; here, the whole verse is composed of five representations of objects which have to be guessed from the following descriptions: "The leavings¹²⁶, the faded flowers offered to Lord Śiva¹²⁷, the vomit¹²⁸, the shroud¹²⁹, and things that grow in the faces of crows¹³⁰—these five are highly sanctifying"¹³¹.

122. SR. 185. 10; SSB. 529. 10.

123. SR. 185. 13; SSB. 529. 13; SRK. 148. 15; IS. 7706

124. SR. 185. 11; SSB. 529. 11; SRK. 149. 14; SRM. 2. 2. 370; SuMuñ. 54. 11 2; IS. 7776.

125. Riddle difficult to solve. IS. 353. 33

126. Re. milk.

127. Re. Gaṅgā.

128. Re. Honey.

129. Re. Silk garment.

130. Re. holy fig-tree.

131. ŚP. 517; Śīma 2 ८ 16; SR. 181. 4; SSB. 523. 4. Many such examples could be quoted, e.g. ŚP. 533.

58. The aim of the *apahnutaya*-riddles¹³² is to fool the reader by employing easy and obvious answers while in reality another answer is expected. This sort of riddles is indetical with the *nibhṛta*-riddles¹³³, as described in the *Kāvya-darśa*. Several examples of this category of riddles were quoted above. In the *subhāṣita-samgraha-s* we find many more *apahnutaya*-riddles. And so, for instance :

58.1. "What creeper is this here before me that clings not close to the tree, with its body agitated by the wind? 'Dost thou, fair friend, call to mind thy festive dalliance with thy lover? . 'No, No ! I just described a feature of the rainy season' "¹³⁴ ;

58.2. "Though come together inside, she comes out ; when touched she gives embraces ; when the lips are pressed she pretends to cry out. Thus she is difficult to get even by penance on account of her playful activities¹³⁵". The obvious reply would be—a girl, but the proper reply is the flute.

59. In the *apahnuti*-type of riddles the obvious reply to a enigmatic question is wrong and the concealed reply is correct.

B. Kuṣāni Riddles

60. Usually next to the *prahelika*-and *apahnutaya*-riddles, we find in the *subhāṣita-samgraha-s* the

kuṣāni-riddles¹³⁶

or crooked riddles or traps. Their title conveys their intent. They are really "crooked" and very hard to solve riddles. The *kuṣāni*-riddles (also called *kuṣa-s*) are the *samkīrṇa*-riddles of the *Kāvya-darśa*¹³⁷, i.e. a combination of the *samānasabda*-riddles (which arise due to the use of words giving another meaning by different breaking up of words and

132. Form अपहृति: concealment of knowledge.

133. See above para 42.

134. Sahityadarpana ad 10. 684 ; SR. 186. 13 ; SSB, 532. 13, Translation in Bibliotheca Indica 9 ; p. 374.

135. PV. 300

136 From कुट् to be crooked, to speak indistinctly.

137. See above para 48.

getting a synonym thereof), *prakalpita*-riddles (in which the sense of the words used in the verse indicates a different meaning from that it really has) and *samanarūpa*-riddles (i.e. riddles construed in the metaphorical meaning of their components). These three different riddles of the *Kāvya-darśa* are the most complicated ones and difficult to solve, no wonder, therefore, that the *kuṭani*-riddles are the most involved and hard ones to solve. Their solution is impossible without a *ṣika*.

61. In *Kāvya-prakāśa* of Mammaṭa¹³³ one of these riddles¹³⁹ was quoted as "an example of the obscure".

62.1.1. A typical *kuṭani*-riddle which belongs to the *sama-nasabda*-riddles reads as follows :

धकुवेरपुरीविलोकनं
न धरामनुकरं कदाचन ।
अथ तत्रप्रतिकारहेतवे-
ऽदमयन्तीपतिशोचनं भज ॥
(SR. 189.61 ; SSB. 539.72 ; SRK. 152.14 ; SMS. 82).

62.1.2. In order to solve the riddle we must break up the words used in the verse, viz. कुवेरपुरी=धलका ; न धलका=धनलका=one without hair=widow ; धरामनु=मङ्गल=the planet ; न धरामनुकरं=धमङ्गलकरं=inauspicious ; दमयन्तीपति=Nala, hence धनललोचनं=fiery-eyed (Śiva). After having done that, the translation of the verse would be the following : "The sight of a widow is never auspicious (when one is setting out on a journey). As remedy for the same, one should worship the fiery-eyed (Śiva)."

62.2. Another *kuṭani*-riddle which resembles a *prakalpita*-riddle uses metaphors.¹⁴⁰ It says either : "What a profusion of tresses you have ! Dear one, due to association with flowers and because of its extreme dark colour and being decorated with ornaments, how will they not be attractive to young men ?" or : "It behaves like Brahma due to its association with gods ; because of its dark colour it behaves like Viṣṇu ; as it is associated with the moon it is similar to Śiva".

133. 7. 158 ; also quoted in Amd. 152. 396.

139. SR. 183. 41 ; SSB. 537. 52

140. SR. 183. 44 ; SSB. 537. 55 ; SRK. 151. 5.

62.3. Also another *butāni*-riddle, mostly based on *śleṣa-s*¹⁴¹ says: "Dear girl, you are affected by high fever [or; you suffer from the fever of love]. I consider that fasting would be good for you [or; kindling of the sacred fire (for our marriage) would be for your happiness]. Oh! best of physicians, prescribe mercurial preparations, for I am not able to undergo the fast as prescribed by you [or; give me love, for I am not able to disregard what you have said]". This riddle could be also termed a logogripb.

62.4. Another *kṛpāni*-riddle says: "On account of the intense devotion (to Lord Viṣṇu—lover) there is equality of status due to reciprocity. There is no wonder that it is love (devotion to the Lord), as it delights and elevates."¹⁴²

62.5. The whole *Bhāvaśataka* is composed almost exclusively of *kṛpāni*-riddles which are fortunately supplied (either by the author himself or by an unknown commentator) with solutions; otherwise, due to their obscurity, it would not be possible to solve them. One of these riddles says: "In summer a certain damsel afflicted by thirst approached the river Gaṅgā that was white like nectar. Taking the water in both the palms united, she stood gazing at it, but did not drink; why?"¹⁴³ The proper reply to this question which is not conveyed by the text of riddle itself, is: "The water reflected the red colour of the palms and she thought it was blood and was afraid of drinking it."¹⁴⁴

62.6. Another *kṛpāni*-riddle, but not so difficult to solve as the preceding one is construed in an enigmatic way; it says: "Of the lily-eyed damsel, with lips of pure coral, who was going along the forest to a rendezvous, all the jewels she wore were taken away by robbers; but the pearl of the nose-ornament was spared; why?"¹⁴⁵ (Reply contained in the *śikṣā*: by the rays of the red lips the pearl appeared to be a red berry).

141. SR. 189. 60; SSB. 539. 71; SRK. 151. 6; Vidy. 440; IS. 7623.

142. SR. 189. 48; SSB. 537. 59; SRK. 153. 27.

143. Verse 5 also quoted in the *Mūdhavṅgala-kṛmākandaṅ-kathā* (MK (GOS) 104, MK (S) 95).

144. This reply is given in the *Bhāvaśataka* and repeated in the *Mūdhavṅgala-kṛmākandaṅ-kathā*.

145. SR. 190. 72; SSB. 540. 84.

62.7. Other *kuṭani*-riddles deal with different signs; the receiver of the riddle was supposed to know them. And so we read: "A certain young lady tormented by the fire of separation drew the following figures in order to sustain her life; the picture of the demoo Rāhu in the heart,¹⁴⁶ a snake on her two hands^{146a} and of Lord Śiva with camphor on the navel¹⁴⁷."¹⁴⁸

62.8. Several such riddles are quoted in literary works, as well as in *subhāṣita-saṁgraha-s*.¹⁴⁹

63.1. Also to this category of riddles belong some mathematical riddles. We read, for instance, the following riddle:

एकोना विदातिः स्त्रीणां स्नानार्थं सरयूं गता ।
विदातिः पुनरायाता एको व्याघ्रेण भक्षितः ॥¹⁵⁰

(Twenty women, but one (एकोना—one less; nineteen only) went to the river Sarayū for a bath; twenty returned (home); one was eaten by a tiger).

63.2. The reply is based on *saṁdhi*: एकोना=एक ऊना one less and एको ना=one man. The twenty women returned home but one man was eaten by a tiger.

63.3. This riddle was very popular in India. The riddle as such, but in a different wordings, was repeated several times.¹⁵¹

63.4. This riddle resembles today's calambourgs.

64. The *kuṭani*-riddles are difficult to solve; they require from the receiver of the riddle not only good knowledge of mythology, since many of them are based on mythology, but also good knowledge of grammar and plenty of imagination and wit; several categories

146. To frighten the moon.

146a. To wear off the Malaya breech.

147. To ward off Cupid.

148. SR. 190. 97; SSB. 540. 79; SRK. 156. 40.

149. B⁴Pr. 323; also in SR. 191. 81; SSB. 542. 95; SRK. 155. 33; NDh. 263; cf. SR. 191. 77; SSB. 541. 89.

150. SR. 187. 91; SSB. 533. 19; SGP3. 179. 4.

151. E.g. SRK. 154. 30; Subh. 324; IS. 1423.

of riddles as known to the *Kāvya-darśa* are included among *kaṣāni*-riddles. According to the present nomenclature, among the *kaṣāni*-riddles reckon enigmas, logogriphs, cooundrums, mathematical riddles, as well as riddles specific to the Sanskrit language and which are unknown in other parts of the world.

65. The *kaṣāni*-riddles do not contain answers (in the riddles). They are supplied either by the author of the riddles (or commentators), unless they are authorless, as most of the riddles are. In this case, they are provided with solutions by their commentators or compilers.

66. *Kaṣāni* riddles are numerous, but their popularity was limited due to their extreme difficulty.

C. Gupta Riddles and Cyuta Riddles

67. *Subhāṣita-samgraha-s* mention as next two groups of riddles the

*gupta-riddles and cyuta-riddles*¹⁵².

68.1. In the *gupta*-riddles and in the *cyuta*-riddles some parts of the verse are concealed or removed. In the first case (i.e. in the *gupta*-group) it is particularly a word which has a grammatical meaning (the noun, the verb, the adjective, etc.) and, therefore, these riddles can be called grammatical riddles. In the second group (i.e. in the *cyuta*-group) it is, in particular, a part of a word (a metrical unit, a syllable, a particle) which is dropped from the verse in some cases, however, a part of a word can be added to the verse or parts of words can be dropped and other parts added.

68.2. In other words, the *gupta*- and *cyuta*-riddles consist in the turn of words either by subtraction or addition of words or syllables or by changing the words due to their different grammatical form or different division of words¹⁵³. In the latter case they remind today's anagrams.

152. From गुप्त concealed.

153. *Sahityadarpana* ad 10. 646 (p. 267) defines wrongly all kinds of riddles in this way.

69. The *gupta*-riddles are divided into 16 sub-categories¹⁵⁴ according to the grammatical division on the parts of the verse which is concealed.¹⁵⁵

70.1. To illustrate the *gupta*-riddles, a *kriyā-gupta* riddle is here quoted :

पाण्डवानां सभामध्ये दुर्योधन उपागतः ।
तस्मै गां च हिरण्यं च सर्वाण्याभरणानि च ॥¹⁵⁶

(In midst of the assembly of the Pāṇḍava-s came Duryodhana : to him land and gold and all ornaments¹⁵⁷).

70.2. Here, in the word दुर्योधनः the verb ऋदुः (they gave) is concealed ; we should read it ऋदुः+यः+घनः since anybody without funds who entered the assembly of the Pāṇḍava-s was given gold or land.¹⁵⁸

70.3.1. Another, but very similar, verse based on the same principle appears in *subhāṣita-samgraha-s* where it reads :

प्रागताः पाण्डवाः सर्वे दुर्योधनसमीह्या ।
तस्मै गां च सुवर्णं च रत्नानि विविधानि च ॥¹⁵⁹

(He who came with a desire to get some wealth, to him all the Pāṇḍava-s gave cows and gold, as well as various kinds of precious stones).

70.3.2. In this verse the verb ऋदुः was concealed, similarly as in the preceding verse quoted above. That was explained in the *śikṣā* on ŚP.¹⁶⁰

154. See above para 51. 4.

155. E.g. the verb, the noun, *samdhī*, the gender, etc.

156. *Sahityadasana* ad 10. 646 (p. 269) ; it belongs to the *kriyā-gupta*-riddles.

157. Translation in the *Bibliotheca Indica* 9.

158. This verse does not appear in any other *subhāṣita-samgraha-s* or *alamkāra-s*, but the idea of it was widely accepted.

159. ŚP. 534 ; SR. 193. 1 ; SSB. 545. 1 ; SRK. 157. 6 ; Vidy. 929.

160. यो घनसमीह्या प्रागतस्तस्मै सर्वे पाण्डवा गां च सुवर्णं च विविधानि रत्नानि च ऋदुः इवाति स्म ।

70.4.1. Also a *kriyāgupta*-riddle is contained in the following verse :

विराटनगरे राजन् कीचकद्रुपकीचकम् ।

अत्र क्रियापदं गुप्तं यो जानाति स पण्डितः ॥¹⁶¹

70.4.2. In this verse the concealed part (the verb) is in the word विराट-नगरे, the verse translated in the usual way would say] in the city of Virāṭa (विराट) does not make sense ; but विराट may be divided into विर् (a bird) and आट (he roamed around). Likewise, if we consider the words कीचक and उपकीचक as usual mythological persons related to the king of the city of विराट, no sense will come out of this verse. Here कीचक means a bamboo tree and then it would mean : "Oh king, in a certain town a bird roamed around from one bamboo tree to another one, nearby etc."

71. In addition to *kriyā-gupta*-riddles there are *karty-gupta*-riddles (where the noun, the subject of the sentence is concealed), *karm-gupta*-riddles (where the object of the action is concealed), *karāṇa-gupta*-riddles (where the word as an independent part of speech separated from the context is concealed), *sampradāna-gupta*-riddles (where one of the six *karaka*-s is concealed¹⁶²), *apādāna-gupta*-riddles (where the ablative case is concealed), *sambandha-gupta*-riddles (where the relation, as the meaning of the genitive case is concealed), *adhikarāṇa-gupta*-riddles (where the relationship of words in a sentence, which agree together, either as adjective and substantive, or as subject and predicate or as two substantives in opposition are concealed), *amantrita-gupta*-riddles (where the vocative case is concealed), *kartykriyā-gupta* and *karty-karm-kriyā-gupta*-riddles (where some cases are concealed), *samdhī-gupta*-riddles (where the *samdhī* is concealed),¹⁶³ *samāsa-gupta*-riddles (where the connexion is concealed), *linga-gupta*-riddles (where the gender is omitted or concealed), *subvacāna-gupta*- and *tinvacāna-gupta*-riddles (where some words of the sentence are concealed).

161. SR. 193. 9 ; SSB. 546. 9.

162. The idea expressed by the dative case, the recipient to which the agent causes anything to be given (Pāṇini 1. 4. 32, 44 etc).

163. This kind of riddle is also known in the Kāvyaśāstras and is called *samgatā*-riddle. Cf. para. 32 above.

72.1. To illustrate the latter *gupta*-riddles the following verse in which the vocative is concealed is quoted :

वटवृक्षो महानेप मार्गमावृत्य तिष्ठति ।
तावत्त्वया न गन्तव्यं यावन्नान्यत्र गच्छति ॥¹⁶⁴

72.2. Here the concealed vocative (mentioned in the second part of the verse) is the word वटवृक्ष. This word can be divided into वटो (vocative from वटु—boy), ऋक्ष—bear (or वटवृक्ष). Then the first part of the sentence can be translated : "Ob ! boy, big bear stands here that curbs the free passage of the road" instead of : "a banyan stands here that curbs the free passage of the road". The first translation fits obviously better the rest of the riddle.

73. The *cyuta*-riddles are divided into 7 sub-categories¹⁶⁵ according to the parts of the verse which was dropped or added, or both (dropped and added).

74. The riddles of *cyuta* group comprise the *matra-cyutaka*-riddles (where metrical units were dropped), *bindu-cyutaka*-riddles (where detached particles were dropped), *visarga-cyutaka*-riddles (where the *visarga*-s were dropped), *akṣara-cyutaka*-riddles (where some syllables were dropped), *sthānacyutaka*-riddles (where parts of words from any place of the verse were dropped), *vyañjana-cyutaka*-riddles (where consonant(s) was/were dropped or added) and *cyutadattakṣara*-riddles (where some *akṣara*-s were dropped and some added).

75.1. To illustrate *cyuta*-riddles, and in particular, the most complicated one where parts of words are dropped and parts of words are added (sub-category : *cyutadattakṣara*-riddles) the following verse might be quoted :

कूजन्ति कोकिलाः साले यौवने फुल्लमम्बुजम् ।
किं करोतु कुरङ्गाक्षी वदनेन निपीडिता ॥¹⁶⁶

164. SR. 195.43 ; SSB. 543, 4.

165. See above para 51. 5.

166. SR. 196.15 ; SSB. 550. 3, *Subityaderpaṇa* ed 10, 646 (p. 269).

(The *kokila-s* warble on the *sāl-tree*, the lotus blooms in youth : what may the fawn-eyed lady do, distressed as she is by the face¹⁶⁷).

75.2. However, here in *a* from *साले* the *akṣara र* was dropped (=रसाले) and in *b* the *akṣara यो* was added (=वने) ; in *d* from *वदनेन* the *akṣara व* was added and the *akṣara न* was dropped (=वदनेन). With these droppings and additions the sense of the verse was changed. It reads then : "The *kokila-s* warble on the mango-tree ; the lotus blooms in youth ; what may the fawn-eyed lady do, oppressed as she is by love"¹⁶⁸.

76. The *gupta-* and *cyuta-*riddles are peculiar to Sanskrit and similar riddles do not exist in other languages. An English translation of such riddles cannot even convey very often the intent and spirit of these riddles. In many cases they are incomprehensible and, in general, they cannot be solved, even by Sanskrit speaking receivers of the riddle, without a *ṣikṣā*.

76.1. This can be seen, for instance, from the following *karty-gupta-riddle* :

गौरीनखरसादृश्य- श्रद्धया शशिर्न दधौ ।
इहैव गोप्यते कर्ता वपेणापि न लभ्यते ॥¹⁶⁹

Lord Śiva¹⁷⁰ bore on his head the crescent moon alternatively, as it bore a resemblance to the nail of Gauri. Here the subject of the sentence is concealed and may not be unearthed even in a year (of hard searching¹⁷¹).

77. The framing and solution of these two categories of riddles and, particularly, of the grammatical riddles require a good knowledge of grammar, particularly Pāṇinian system of grammar. That is even evident from the titles of the different sub-categories of the *gupta-riddles* which often use the nomenclature of the Pāṇinian grammatical terms:

167. Translation in the *Bibliotheca Indica* 9.

168. Translation in the *Bibliotheca Indica* 9.

169. ŚP. 535 ; SuM.19. 14 ; SR. 191. 18 ; SRK. 158. 13.

170. इहा the destroyer of Cupid.

171. The *ṣikṣā* to ŚP. explains : इः कामः तं हन्तीति इहा ईश्वरः ।

D. Antarālapa and Bahirālapa Riddles

78. The next two groups of riddles mentioned in *subhāṣita-samgraha-s* are the

antaralapa and *bahiralapa-riddles*¹⁷³

i.e. riddles mostly in the form of today's charades, containing or not containing solutions in the text of the riddle (*antar-alapa-riddles* contain in the text, while the *bahir-alapa-s* do not contain in the text of the riddle solutions of the riddle); otherwise there are no differences between these two kinds of riddles and, therefore, these two categories must be treated together. The *alapa-riddles* were perhaps the most popular kinds of riddles in ancient India and remain to our days one of the most popular type of riddles. In SSB, alone, 171 riddles out of 461 quoted, or more than one-third belong to these two categories of riddles.

79. In addition to charades, the *alapa-s* category of riddles contains sometimes simple enigmas, which in reality belong to the *prahelika* category of riddles; they are, however, included among the *alapa-s* because the verse quoting them is composed of more than one riddle (usually four) or because the verse contains the solution of the riddle (*antar-alapa*).

80.1. And so, for instance, the following riddle, composed of more than one question and containing the solution, which represents the non-charade-like riddles reads:

का पाण्डुपत्नी गृहभूषणं किं

को रामशत्रुः किमयस्त्यजन्म ।

कः सूर्यपुत्रो विपरीतपृच्छ

कुन्तीसुतो रावणकुम्भकर्षाः ॥¹⁷⁴

(Who is the wife of Pāṇḍu¹⁷⁵? Who is the ornament of the home¹⁷⁶?)

¹⁷³: 172. From लप् to speak; आलाप speaking, questioning; (आलाप means also statement of the question in an arithmetical or algebraic sum) + अन्तर् praef. interior; + बहिर् praef. outward.

173. SR, 197. 24; SSB, 551. 23; SRK, 162. 15; BRM, 2. 2. 356.

174. Kuntī.

175. A son.

Who is the enemy of Śrī Rāma¹⁷⁶? Which is the birth-place of Agastya¹⁷⁷? The last line consists of the answer, though in the nature of a cross question¹⁷⁸.

80.2. Another very popular charade asks¹⁷⁹: "Who is the mother of the Universe¹⁸⁰? What is the important part of the body¹⁸¹? What does a man do at the beginning of love-sports¹⁸²? Who is the destroyer of the demons¹⁸³? The answer is given in order: गौरीमुखं चुम्बति वासुदेवः (Kṛṣṇa kisses the face of Gaurī).

81. Usually these verses contain four short riddles or questions, but sometimes 5 or even more. In the cases of *antar-ālapa-s* the answers are usually given at the end of the verse, sometimes, however in the beginning.¹⁸⁴ In the case of *bahir-ālapa-s* the questions are not answered and it belongs to the receiver of the riddle to supply the proper answers. Sometimes the answer is in the form of a *nāndī*; sometimes two riddles contain the same word as an answer, this word being used in synonymous meaning¹⁸⁵; sometimes three or even four

176. Rāvana.

177. Kāṣā.

178. The last line reads: कुन्ती-सुतो रावण-कुम्भ-कर्णः ।

179. Repeated very often in different wordings: SR. 197. 18; SSB. 551. 17; SRK. 150. 2; IS. 7819. Similarly SR. 197. 17; SSB. 551. 16; SRK. 160. 1; SSG. 270; IS. 7822; or SR. 197. 17; SSB. 551. 18. The questions are differently construed but the answers are the same: e.g. the first question can also be read: who is the beloved of Lord Śiva? or: who is the daughter of the mountain?

180. Re. Gaurī.

181. Re. the face (मुखम्).

182. Re. he kisses (चुम्बति).

183. Re. Śrī Kṛṣṇa-Vāsudeva.

184. E.g. SuM. where the first word is the reply to the questions. (cf. fn. 187)

185. धानन्दयति कौजययं सज्जनानेव भूतले ।

प्रबोधयति पद्मानि तमासि च निहन्ति वः ॥

(SR. 193. 5; SSB. 554. 5).

(What gives great pleasure to the good people alone in the world? (Re. मित्रोदय—prosperity of friends). What causes lotuses to blossom and also destroys hardness? (Re. मित्रोदय—sunrise). Similarly VMM. 2. 55; SR. 199. 16; SSB. 155. 16.

riddles contain the same word in synonymous meanings as the solution of the riddles¹⁸⁶; sometimes the verse asks four questions in which the answer to the first two questions is the same and the answer to the third and fourth questions is different, but also uses synonyms¹⁸⁷.

82.1. More intricate are the *ālāpa*-riddles in which the answer is the same for two questions out of many more, e.g. a verse which asks eight questions and seeks four answers each of which has two synonymous meanings.¹⁸⁸

186. कः कुर्याद् भुवनं सर्वं कः समुन्मूलयेद् द्रुमान् ।
किं प्रतीके भवेन्मुह्यं कः परव्रैति पुष्यताम् ॥

(SR. 196. 7; SSB. 556. 42).

(Who creates all the world? (Re. सरसः—a poet of emotion). Who uproots trees? (Re. सरसः—the water of the lake). What is the important thing in a month? (Re. सरसः—good taste or sweet words). Who gets merits in the next world? (Re. सरसः—one having five *rasas* or शान्तिः etc.). Similarly also: Sama. I क 42; SR. 203. 35; SSB. 556. 35; SRK. 165. 1; or VMM. 2. 5; SR. 203. 107; SSB. 562. 118; or VMM. 2. 2; SR. 198. 7; SSB. 554. 7; or SMS. 1429; SR. 201. 61; SSB. 558. 62; and many others.

187. कामपि घते सूकररूपी
कामपि रहितामिच्छति भुवः ।
केनाकारि च मन्मथजननं
केन विराजति तरुणीवदनम् ॥

(SR. 202. 77; SSB. 553. 78; SuMuB. 58. 10-3; NBh. 147).

(Variant of JS. 352. 26). (Whom does Lord Viṣṇu hold in the form of a boar? (Re. काम्—the earth). Of whom does the king desire to be free of? (Re. काम्—a rival king). Who brought about the birth of Cupid? (Re. केन—Viṣṇu, Kṛṣṇa); By what does the face of a young woman shine? (Re. केन—happiness or tresses). We find in this riddle the reply to each question in the first word of each *pāda*. It was, however, ranked in the *subhāṣita-saṃgraha-s* among *bāhir-ālāpa*-riddles. (Cf. in. 184).

188. किं त्राणं जगतां न पश्यति च कः के देवताविद्विषः
किं दातुः करभूषणं निरुदरः कः किं पिधानं दुःशाम् ।
के से खेलनमाचरन्ति सुदुःशा किं श्वरताभूषणं
बुद्ध्या ब्रूहि विचायं सुधममतिमंस्त्वेकं द्वयोस्तरम् ॥

(SR. 204. 116; SSB. 553. 117; SRK. 166. 7; IS. 7826). (What protects the world's

82.2. There are also riddles which ask eight questions and seek four answers each of which can be read forwards and backwards. In this case the answers do not have synonymous meanings but by answering one question the second (when read backwards) is automatically solved.¹⁸⁹

83.1. There are also cases where a verse asks four questions where the answers to the first two questions are two parts of the words sought, the full answer being found in the replies to the third and fourth questions.¹⁹⁰

(people) (Re. अन्नम्—food). Who does not see? (Re. अन्धः—a blind man). Who hate the gods? (Re. दानवाः—demons). What adorns the hand of a donor? (Re. दानवाः—water offered at the time of giving gifts). Who is without a belly? (Re. तमः—Rahu). What screens the eyes? (Re. तमः—darkness). Who sports in the sky? (Re. वयः—birds). What is the ornaement that beautifies charming girls? (Re. वयः—youthful age). Applying your mind tell the answers, oh! people of subtle intelligence, for the answers are the same for two of the questions).

189. E.g. the following *bahir-utapa*-riddle :

का मेघादुपयाति कुण्डदयिता का वा सभा कौदुशी
 का रक्षत्यहिहा शरत् विकचयेत् कं धैर्यहन्त्री च का ।
 कं धत्ते गणनायकः करतले का चञ्चला कथ्यताम्
 आरोहादवरोहत्तश्च निपुणैरेकं द्वयोस्तत्रम् ॥

(SR. 204. 113 ; SSB. 563. 114 ; Pad. 109. 27). (What comes down from the cloud? (Re. घारा—rain). Who is the beloved of Śrī Kṛṣṇa? (Re. राधा—the cowherdess Rādhā). Who is the assembly? (Re. दन्ता—should be respected). What does Indra protect? (Re. द्वादश—the heaven). What does autumn cause to bloom? (Re. काशी—the kaśa-flower). What takes away courage? (Re. शङ्का—apprehension, fear). What does the Lord of Gaṇa hold in his hand? (Re. पाशम्—a rope). What is inconstant? (Re. क्षमा—lightning). The answer is furnished so as to read two of the questions forwards and backwards by clever people).

190. कल्याणवाक् स्वमिव किं पदमत्र कान्तं
 सद्भूपतेस्वमिव कः परितोपकारी ।
 कः सवन्दा धूपगतिस्वमिवातिमानं
 भूत्याश्रितः कथय पालितसर्वभूतः ॥

83.2. In the latter case the riddle resembles today's charade. Charades (*alāpa-s*) were very popular in ancient India and belonged to the most ingenious, entertaining and interesting group of Sanskrit riddles.

84. Practically there does not exist any difference between Sanskrit charades and European charades¹⁹¹; in both cases the aim of the charade is to divine by guessing and combining into one word or phrase the different syllables (or letters forming the word or phrase), each of which is described as an independent word by the giver of the charade. In Sanskrit charades, as in most European charades¹⁹², the syllables are concealed in an enigmatic description first separately and then together and are written in verses¹⁹³.

85.1. A classical Sanskrit charade is, for instance, the following verse :

कः कर्णारिपिता गिरिन्द्रतनया कस्य प्रिया कस्य तुक्
को जानाति परेङ्कितं विपमगुः कुत्रोदभूत्कामिनाम् ।
मार्या कस्य विदेहजा तुदति का भीमेज्झि निग्धश्च कत्
तत्प्रत्युत्तरमध्यमाक्षरपदं सर्वाद्यंतपत्करम् ॥¹⁹⁴

(VMM, 2. 8 ; SR. 202. 91 ; SSB. 560. 92. Similarly SR. 195. 51 ; SSB. 548. 2). What is the auspicious word pleasing like you (Re. दाम्—welfare). What is pleasing like you to good king ? (Re. करः—tribute or taxes). Who travels very much by (practises वृत्—proper conduct, or ox) ? (Re. शुं कर—a good man or Lord Śiva). Who is smeared with ashes and served by great powers, tell me, and who protects all beings ? (Re. द्वांकर—Lord Śiva).

191. In the form current today, and not as originally, in a parlour game in which the players were typically divided into two teams, members of which took turns at acting out in pantomime a word or phrase, often syllable by syllable, which the members of their own team had to guess.

192. The Sanskrit charades were certainly older than the European charades ; the view expressed in the *Encyclopaedia Britannica* that charades were invented in France during the eighteenth century is not completely correct. It is, however, possible, that European charades were invented independently in France from those known in India.

193. The only difference between the Indian and European charades may be the way in which the questions are asked : in European charades the giver of the charade asks : the first, the second, the third, etc. syllable is ... ? In Sanskrit charades, the questions are not numbered and, usually, the answers do not ask for syllables but for whole words ; we find, however, charades where the replies seek syllables or even letters as answers (e g. para. 83).

194. SR. 204. 117 ; SSB. 563. 118 ; SRK. 167. 15.

(Who is the father of Karna's enemy? *Va s a v a* (Indra). Whose wife is the daughter of the king of the mountains? *Ha r a s ya* (of Śiva). To which termination *tuk* is added? *h r a s v a s ya* (to a short syllable). Who reads the mind of others? *ma r i mā n* (an intelligent man). Where did Cupid arise? *ma n a si* (in the mind). Whose wife is Sītā? *Rā m a s ya* (of Śrī Rāma). What gives worry? *ku s tu ti* (false praise). What is forbidden on the second day of the week? *a b h y a m ga* (oil-bath). The middle syllables of the answers being all things of prosperity (सरस्वति नमस्तुभ्यं Oh! Goddess of learning, a how to you.).

85.2. Here the middle syllables (*akṣara-s*) of the answers from the final solution of the charade.¹⁹⁶

86. Sometimes the initial syllables of the different words form the final solution of the charades, as for instance a beautiful verse ascribed to Kṣemendra¹⁹⁶ being one of the diatribes against *hayaṣṭha-s*¹⁹⁷.

87. Which syllable has to be taken from various answers to questions varies. We find, for instance, charades which should be solved by taking the first and the last syllables "by a clever process, of omission and arrangement"¹⁹⁸, or charades in which the first and the last are omitted¹⁹⁹.

195. SR. 204. 115; ESB. 563. 116; Sama. 1 क 1; SRK. 165. 3. Similarly SR. 204. 119, SSB. 563. 120 and many others.

196. But not found among his writings known to us today.

197. काकारलोल्य यमात् क्रौर्ये स्वपतेर्दंष्ट्रातिताम् ।

एकैकाक्षरमादाय कायस्यः केन निर्मितः ॥

(JS. 310. 35, SRHc. 143. 1; SSSN. 127. 1; VS. 2334; ŚP. 4044; SR. 45. 1; SSB. 300. 1) (Taking fickleness from crows and cruelty from Yama and firmness of striking from carpenters, taking the initial *akṣara* from each of these (Re. का from काक; य from यम; and स्य from स्वपति) who had created the *hayaṣṭha*?)

In reality this verse is not a charade strictly speaking since no guessing is involved in the solution of the question. However, this verse may be considered as an *anlar-blāpa*, though it is not so ranked in *subhāṣita-saṃgraha-s*.

198. SR. 204. 112; SSB. 563. 113.

199. E.g. Vidy. 747.

88. The Sanskrit alphabet requires answers by *akṣara-s* but sometimes, though rarely, charades can be solved by using single letters instead (*virāma*), e.g. the following charade :

प्राचोऽन्तस्योऽप्यनन्तं दिशति फलमसावद्वितीयं द्वितीयम्
 तार्त्ततीयकः पवर्गप्रकृतिरपि बलेनापवर्गं प्रसूते ।
 तुयंश्चातुर्यंभाजां विसृजति चतुरः श्रोत्रपान्यः पुमर्यान्
 राम इवन्नामवर्णा जगति कतिपयं कौतुकं तन्वते न ॥²⁰⁰

(The first letter of your name is an *antastha* (remains at the end : a semivowel र्) and yet grants endless good results ; the second (प्रा) is unique (without a second) ; the third (म्), though belonging to the "p" series produces forcible अपवर्गं (not "p" series—liberation) ; the fourth (अ), welcome to the ear, is efficient in granting the four aims of life even to those who do not aspire for liberation ; Oh ! Rama, do not the letters of your name given plenty of wonder to the world ?)

89. Typical Sanskrit charades are usually composed of four questions ; the replies to the three first ones form the reply to the last question which is either a word or a phrase.

90.1. As an example, a *bahir-ālāpa*-riddle composed of four questions is the following :

का कान्ता कालियारातेः पुनरर्थे किमभ्ययम् ।
 किं वन्द्यं सर्वदेवानां फलेषु किम् सुन्दरम् ॥²⁰¹

(Who is the beloved wife of Kṛṣṇa (Viṣṇu), the enemy of Kāliya ? (मा Lakṣmī). What is the undeclinable in the sense of "hut" ? (तु). Who is worshipped by all the gods ? (लिङ्गम्). Which (fruit) is beautiful among fruits ? (मा+तु+लिङ्गम्—pomegranate).

90.2. Another example of an *antar-ālāpa*-riddle composed of five questions with an answer included at the end of it reads :

200 PdT. 19 ; SH. 150.

201. SR. 200. 40 ; SSB. 556 40.

यीदृमत्तमतंगजः कम्भिनत्पादेन शब्दात्मजः

शब्द. कुत्र हि जायते युवतय कस्मिन्सति ध्याकुलाः ।

विश्वे तु दधि गोकुलात्प्रचलिता वृष्णेन मार्गे धृता

गोषो काचन तं किमाह कश्यपं दानी अनोषे भये ॥²⁰²

(How is an intoxicated elephant ? (दानी shedding rut). What did Kṛṣṇa break with his foot ? (धन. a cart). Where does sound arise ? (श्वे in the sky). When are young ladies worried ? (भये in fright). What did a cowherdess say to Kṛṣṇa piteously when she was going about to sell curds and held up on the road by him ? (दानी + धनी + श्वे + भये²⁰³)²⁰¹.

91. We find also charades composed of three questions²⁰³ or more than four questions²⁰⁴.

92.2 The answers to the last question in the charades which contain the solutions are sometimes absurd and do not make sense²⁰⁵, but if they are clear—and that is usually the case—the answer to the last question may read differently than the total of the solutions to the questions asked. That is due to a different division of the words.

202. SR. 197. 35 ; SSB. 552. 334.

203. In combining the two different members of the second word of the solution धनः श्वे changes in accordance with rules to अनोषे.

204. The answer is not given in Sanskrit.

205. E.g. a very popular *bahir-atalpa*-riddle where the final answer gives an absurd meaning :

किं भूपणं सुन्दरसुन्दरीणां

किं भूपणं पान्थजनस्य निरुदम् ।

कस्मिन् विद्यात्रा लिखितं जनानां

सिन्दूरबिन्दुविधवालाटे ॥

(VMM. 4. 74 ; SR. 197. 26 ; SSB. 551. 25). The charade is repeated in a different form in Vidy. 742.

206. E.g. VMM. 3. 8 ; SR. 203. 109 ; SSB 562. 11 composed of ten questions where the last question and the solution of the charade make sense.

207. E.g. fn. 205 ; or SR. 197. 36 ; SSB. 552. 35 ; SRK. 161. 8 and many others.

92.2.1 To illustrate the point the following *bahir-ālāpa*-riddles are here quoted :

कीदृग्गृहं याम्यगृहं गतस्य
 कास्त्राणमम्भस्तरणे जनानाम् ।
 भूपा कथं कण्ठ न ते नु पृष्टे
 मुक्ताकलापैरिति चोत्तरं किम् ॥²⁰⁸

92.2.2 Here the reply to the first question is हारावि and to the second नावः, while the final reply is not हारावि नावः but हारा विना वः (oh! necklaces without you).

92.3 Another example is found in the following *bahir-ālāpa*-riddle :

92.3.1. कीदृशं वद मरस्यलं मतं
 द्वारि कुत्र सति भ्रूपणं भवेत् ।
 ब्रूहि कान्त सुभटः सकामुंकः
 कीदृशो भवति कुत्र विद्विषाम् ॥²⁰⁹

92.3.2. Here the reply to the first question is अवारि, to the second तोरणे and the final reply is not अवारि तोरणे but अवारितो रणे (unobstructed in battle). Similarly many others²¹⁰.

93. Charades are well suited to verbal ingenuity and artificiality. So, we find, for instance an *antar-ālāpa*-riddle composed of twelve questions of which the answer to questions 1, 2 and 3, then 6 and 7, then 8 and 9 and finally 10 and 11 give the final answer to question 12, while the answer to questions 4 and 5 gives the same answer but if read backwards²¹¹. In another very ingenious *antar-ālāpa*-riddle composed

208. VMM. 1. 48 ; SR. 200. 50 ; SSB. 557. 51.

209. VMM. 1. 26 ; SR. 200. 54 ; SSB. 557. 55.

210. SR. 198. 39 ; SSB. 552. 38 ; SRK. 164. 26 ; or VMM. 2. 64 ; SR. 201. 71 ; SSB. 559. 72 ; or VMM. 1. 30 ; SR. 200. 55 ; SSB. 557. 56 ; or VMM. 1. 31 ; SR. 201. 56 ; SSB. 558. 57 ; or VMM. 1. 39 ; SR. 201. 57 ; SSB. 558. 58.

211. कस्मिञ्छेते मुरारिः क्व न खलु वसतिर्वायसी को निषेधः

स्त्रीणां रागस् तु कस्मिन् क्व नु खलु सितिमा शौरिसंबोधनं किम् ।

संबुद्धिः का हिमांशोविधिहरवयसां चापि सबुद्धयः का

श्रुते लुब्धः कथं वा कुष्कुलहननं केन तत् केशवेन ॥

of fourteen questions, the first four give a seven-syllable answer to the final question, the next four also so, when read backwards, and the next four questions give the same answer by using the *akṣara-s* from the beginnings and from the ends alternatively¹¹².

94.1. Other charades contain two or more questions and answers composed of words that are read forwards and backwards, e.g. a *bahir-alāpa-riddle* composed of six questions reading :

कस्मै यच्छति सज्जनो बहुघनं सृष्टं जगत्केन वा
 शंभोर्भाति च को गले मुदतिभिर्वेष्णां च का धार्यते ।
 गौरीशः कस्ताडयच्चरणतः का राक्षिता राक्षसं
 आरोहादवरोहतः कलयतामेकं द्वयोस्तस्म ॥¹¹³

94.2. Here the answers to the first two questions are सा घ धे and वे ध सा ; to third and fourth questions का लि भा and मा लि का and to the fifth and sixth questions का लं and लं का (=लङ्का).

95. Sometimes the solution of the charade is supposed to give a reply to questions in two different ways, viz. first by supplying simple replies and secondly by supplying replies composed of the same

(SR. 198. 40, SSB. 552. 39; SRK. 164. 27; IS. 7804). The answers to 1 to 3 are के + शवे + न; to 4 and 5 नवे + शके (i.e. read backwards केशवेन; to 6 and 7: केशव + इन (अ + इ = ए); to 8 to 11 क + ईश + वे + न (अ + ई = ए) and to 12 final answer is केशवेन (This is an *antar-alāpa-riddle*).

212. The final answer is हेमसारङ्गलीला. The verse reads :

किं तूष्णाकारि कौश्र्यचरणमहो रीति कः काव्यिकाञ्चिः
 कोऽपस्मारी भुजंगे किमु कलिशमनं त्वार्यसंघोषनं किम् ।
 का सुन्दर्यामपीन्दुः कथमचलमृतः का च संवृद्धिरग्नेर्
 बीजं किं कावनीजारमण्यतिहरा हेमसारङ्गलीला ॥

(SR. 198. 43, SSB. 553. 42; SRK. 107. 9) The answers to questions 1 to 4 are हेम + सारम् + गली + ईला; to questions 5 to 8 are : लाली + गरम् + साम + हे (read backwards); and the answers to questions 9 to 12 are हेला + मली + साग + रम्; or syllables of the answers 1 plus 7; 2 plus 6; 3 plus 5; and 4.

213. SR. 204. 111; SSB. 463. 112.

words but in pairs. Such an artful *antar-ālapa*-riddle is found, for instance, in the Jaina *Pārśvanātha-caritra*²¹⁴ which contains numerous clever and ingenious riddles²¹⁵.

96. Not all Sanskrit *antar-ālapa*-riddles contain their solutions in their text. Sometimes these riddles are couched in a three-*pāda* verse in expectation that the receiver of the charade will complete the verse by adding the missing fourth *pāda*; this additional part of the verse would have to contain the final solution of the charade, as is expected from an *antar-ālapa*-riddle. Obviously, this addition must be metrically correct and fit the verse. By such a process the *antar-ālapa*-riddle changes partly its nature and becomes a *samasyā-antar-ālapa*-riddle.

97.1. The *samasyā*-game²¹⁶ (also called *kāvya-samasyā-pūraṇa* or *samasyā-pūraṇa-vidhi* (in Yaśodhara's commentary on *Kāmasūtra* of Vātsyāyana) or *samasyā-(a)khyāna* consists in completing a missing part of a verse.

97.2. This game²¹⁷, one of the 64 arts, was very popular in ancient India and is even playing today among traditional Sanskritists

214. See above para. 23, III. 2. Story of king Vikrama as parrot.

215.	लक्ष्मीसेदनियेधायं-	ब्रह्मचक्राङ्गशर्मणा ।
	के शब्दाः धाचकाः खान्तं	ब्रूहि किं नान्तमिच्छसि ॥
	अग्निनां वा सदा चित्ते	यत्र दग्धा कपिना पुरा ।
	इक्षुयष्टेः किमिच्छन्ति	किं च हंसस्य सुन्दरम् ॥
	मुकवीनां वचः कीदृम्	दुकेन विपमे कृते ।
	इति प्रश्ने यदा राज्ञी	नावदद् मूढमानसा ॥
	एकद्विसर्ववर्णानां	परिपाटीक्रमेण सः ॥
	दुक एवोत्तरं चक्रे	ईहालंकारसंगतम् ॥

The first set of replies is : ई + हा + अलं + क + अर + सं + ग + तम् and the second set is : ईहा + लंका + रसं + गतम्, Re. for both : ईहालंकारसंगतम् (last word of d).

216. From सम्-अस्य to complete.

217. Different from the *pratimāla* also called *antyaśyaṛikā* which consists in reciting a verse, the first *akṣara* of which is identical with the last *akṣara* of the preceding verse.

and students of Sanskrit²¹⁸. The *samasya* game consists in reciting a part of a verse (i.e. one, two or three *pāda-s*) and requesting another person who plays the game to complete it. This game, for instance, is well described in the *Bhojaprabandha* where king Bhoja recited a half verse in Prākṛit : तुलणं षण्णु षण्णु षण्णुसरइ खीसो मुहचन्दसस सु एदाए (No. 45) with the warning to poets assembled in his court that they would not be allowed to stay, if they would not complete the verse before ten days (proposal of Pāpa and accepted by the king). The poets could not complete the verse, since Kalidāsa, who was the only one who could do it, was expelled for his pride of youth. They left clandestinely the palace of king Bhoja by night and when they passed near the house of Vilāsavati (वेरवा) in which Kalidāsa lived, he disguised himself and completed the verse by adding another two *pāda-s* : षण्णु इदि वण्णु यदि कह षण्णु-किदि तसस षण्णुपदि चन्दसस.²¹⁹ In the *Bhojaprabandha* the game of *samasya* was very often quoted, e.g. Bhoja and Kalidāsa (112, 142, 154, 258, 265, 292, 294—6, 302—3, 317); Bhoja, Pāpa, Mabeśvara and Kalidāsa (161); Bhoja and a Brāhmaṇa (185); Bhoja and Brāhmaṇa's family (168—171); Bhoja and a hunter's wife (182); Bhoja, Bhavabhūti, Daṇḍin and Kalidāsa (320); Bhoja and Bhavabhūti (293); Bhoja and Śaṅkara (75), Bhavabhūti, Bhoja and Kalidāsa (304—6), Bhoja and the thieves (200, 236); Bhoja's prime minister and Bhoja (198); Brahmarākṣasa and Kalidāsa (307); two poets and Kalidāsa (86); or Aśvins and Kalidāsa (322). Also many examples of *samasya-s* are found in the *Prabandhacintāmaṇi*, as well as other sources, e.g. *alambāra-s*, Vikramāditya's stories, etc.^{219a}.

218. We find, for instance, in the Calcutta Sanskrit College a MS. containing a collection of *samasya-s* (entitled *Samasyakalpalatā*) which were composed by students of the College (HŚ. VII 158).

219. According to legend, Kalidāsa's death was connected with *samasya-s*. It was said that Kumārasena, the king of Ceylon and a friend of Kalidāsa, promised a large sum of money for solving the following *samasya* : कुमुमे कुसुमोत्पत्तिः श्रूयते न च दृश्यते. At the request of a courtesan, Kalidāsa solved it by adding the following two *pāda-s* : वाले तव मुखाम्भोजे कथमिन्द्रीवरद्वयम्. However, the courtesan killed the poet in order to collect herself the sum promised by the king. (Cf. R. V. Tullu, *Traditionary Account of Kalidāsa* in *Indian Antiquary* 7. 115-7).

219a. SR. 181. 1 to 184 7; SSB. 520 to 528. Many *samasya-s* are quoted among collection of riddles, e.g. *Samasyādīpa*, Lakṣmī Nārāyaṇa's *Samasyāpūrṭi*, *Samasyārṇava*. Cf. below para. 122 and fn. 218.

97.3. As mentioned above this game consists, in principle, in reciting a part of a verse and requesting the receiver of the *samasya* to complete it, but the completion of the verse may take different forms. Usually the giver of the *samasya* may recite the beginning of the verse, i.e. *pada-s ab* and the receiver of the *samasya* then is supposed to complete it by composing, obviously in the same metre, *pada-s cd*. The receiver of the *samasya* is however allowed to consider the *samasya*-question as the second part of the verses, i.e. *pada-s cd*; in this case he composes *ab* (i.e. BhPr. 112). Sometimes the giver of the *samasya-s* recites one *pada* only or three *pada-s* and then the receiver of the *samasya* is supposed to complete the rest of the verse. On other occasions the giver of the *samasya* may recite one *pada* and two or three other persons compose the three remaining *pada-s*. So, for instance, in BhPr. 320, Bhavabhuti composed *a*, Dandin *b* and Kalidāsa *cd*; in BhPr. 78 one person "who made poetry" composed *pada a*, another person "who made poetry" *pada b* and Kalidāsa composed *pada-s cd*; and in BhPr. 161 the giver of the *samasya*, king Bhoja recited *a*, Bāna composed *b*, Maheśvara *c*, and Kalidāsa *d*; in verse No. 48 king Bhoja recited *a* to which Kalidāsa added *b*; then *c* was added by king Bhoja and the verse was completed by Kalidāsa who composed *d*. Obviously many such combinations were possible.

97.4. The verses completed by the receivers of the *samasya-s* must not only make good sense but also be poetically correct, i.e. composed in the same metre as this part of the verse which was recited by the giver of the *samasya*. Perfect *samasya*-verses, after completion form beautiful *subhaṣita-s* and should not show that they were composed by more than one poet. In such a form they are even quoted as anonymous *subhaṣita-s* in *subhaṣita-samgraha-s* or are attributed there to one poet. And so, for instance BhPr. 112 which in BhPr. was composed in *ab* by king Bhoja and in *cd* by Kalidāsa was in JS. 37.3 and in SH. 302 considered as a Rājasekhara verse; or BhPr. 161, composed in BhPr. by Bhoja, Bāna, Maheśvara and Kalidāsa was quoted anonymously as a *subhaṣita* in ŚP. 3538. (Similarly verses BhPr. 86, 265 and 302).

97.5. Sometimes *samasya-s* are not only metrically correct but even (in order to enhance the beauty of the verse), they rhyme, a very seldom occurrence in Sanskrit poetics (e.g. BhPr. 161).

97.6. The completion of the verses was very difficult if the giver of the *samasya* uttered only some sounds which do not make sense. That was for instance the case in BhPr. 317; there king Bhoja

asked to complete a *pāda* composed exclusively of unaspirated and aspirated *akṣara* ८. Kālidāsa used the *samasyā* question as *d* in his verse in which he compared the sound of a fallen golden jar to the sound given by reciting the *samasyā*-question.

97.7. Sometimes the *samasyā*-receiver was put in a dilemma when the *samasyā*-question was not composed in any known metre. And so, in BhPr. 302 the *samasyā*-question reads: अत्रप्रतिपत्तिमूढमनसा द्वित्रा स्वित्ता नाडिका or metrically -*vu* / -*u* / *uuu* / - - - / *u* - - / *u* - No. 17 syllable metre exists which would be composed of भ, र, न, म, य, ल, ष. According to BhPr. Kālidāsa solved the dilemma by adding at the beginning of the verse three syllables. He added देवेन, which did not change the meaning of the verse; by that addition the *samasyā*-question changed from a 17-syllable verse to a 19-syllable verse and thus formed a regular *śardūla-vikrīḍita* verse: - - - / *vu* - / *u* - *u* / *uu* - / - - - / *u* / - . *u* / - .

97.8. *Samasyā*-questions should be, in principle, composed of full *pāda*-s, but sometimes, though only exceptionally, they were composed of a few *akṣara*-s. That was, for instance the case of the "demoniacal *samasyā*." In BhPr. it was composed by Bhrama-rākṣasa who asked the receiver of the *samasyā*, i.e. Kālidāsa to complete four different well-known Pānini's *sūtra*-s (viz. 8. 1. 1; 1. 2. 65; 4. 1. 93; and 1. 2. 66) composed of four long syllables. Kālidāsa had a free hand in completing each *pāda*, since he was not bound to compose it in a verse containing a specified number of syllables; he was only supposed to have the first four syllables of each *pāda* long and with a *caesura* after the fourth syllable. Piṅgala in his *Chhandasāśāstra* mentions three such metres (*mattamayāra* 7.3; *madhyakṣama* 7.5.2; and *kuṭīla* 8.10); Jayakīrti in his *Chhandonusāsana* seven such metres (*haṁsakrīḍa* 2. 95; *vātorṁī* 2. 111 [also mentioned by Hemacandra]; *puṇḍarīka* 2. 136; *haṁsasyāma* 2. 167; *mattabha* 2. 259; and *vihasitakusuma* 2. 265); Hemacandra in his *Chhandonusāsana* three such metres (viz. *vidyālekha* 2. 79; *komalalātā* 2. 285; *pramodamahodaya* 2. 382) and other authors such metres as *haṁsi*, *matta*, *jaladharamala*, *mohapralāpa*, *kamakrīḍa*, *madanalālita*, *bhārākṛanta*, *cala*, *candralekha* and *kesara*. However, none of these metres was a well-known and generally accepted metre. There was only one metre well known in which the four first syllables were long with the *caesura* following and that was the *mandākṛanta* metre. In solving this intricate "demoniacal *samasyā*," Kālidāsa accordingly used the *mandākṛanta* metre (BhPr. 307).

97.9. It was not an easy task to complete the verse so that it is metrically correct, but in addition, as mentioned before, the

verse had to make good sense. This is in particular evident from the "Narmadā-stone-samasya" which occurs in BhPr. and in PrC. According to BhPr., once a stone fragment with somewhat mutilated letters was discovered by fishermen in a great pool in the Narmadā. The stone was brought to king Bhoja who deciphered the letters and asked Bhavabhūti to complete the verse. Bhavabhūti did it (BhPr.324) but to the dissatisfaction of king Bhoja. Therefore, the king read the same half of the verse somewhat differently (BhPr. 305) and asked Kalidāsa to complete it. He did so in a satisfactory manner and to the great rejoicement of king Bhoja (BhPr. 306). In PrC. 101 the same verse is quoted in the latter version and was completed by Dhanapāla (instead of by Kālidāsa).

98.1. Returning to *antar-ālapa*-riddles, a *samasya-antar-ālapa* riddle is, for instance, a popular charade in *śloka* metre reading :

कः खे गच्छति का रम्या का जप्या कि विभूषणम् ।

को वन्द्या कीदृशी लङ्का²²⁰

98.2. To the first question "who moves in the sky," the obvious answer is विः (विस्) (the bird); to the second question "who ought to be loved" the answer is, among others, a beautiful woman (रमा); to the third question "what should be recited" the obvious question is the Veda, the Rgveda (ऋक्); to the fourth question "what is an ornament," one of the many possible answers is a bracelet (कटकम्); to the fifth question "who should he honoured" one of the possible answers is the father (पिता); and to the sixth and last question "in what state Lankā is," the obvious reply in most *ālapa*-riddles is the total of the six replies, i.e. वी+रमा+ऋक्+कटकम्+पिता but divided differently, i.e. वीर (hero, chief, leader)+माऋक्कट (changed into मर्कट—monkey)+कम्पिता (shaken by hero monkeys, as Lankā was according to the Rāmāyaṇa after the invasion of the island by Hanumān and his monkeys).

220. The above mentioned riddle exists in the form given here, as well as in the completed form, i.e. with *d* (JS. 352.28; SR. 156.2; SSB. 550.2; SRK. 161.5).

99. It is quite possible that many of the *antar-alapa*-riddles, when asked by the giver of the charade, were formulated on the model of *samasya-antar-alapa*-riddles in order to make the guessing more difficult.

100.1. To the charades described above, another type of charades should be added, i.e. Indian rebuses in which the giver of the rebus (as is usual to all charades) asked in pictorial form for replies which, when combined together, formed, a word or a phrase. These rebuses did not belong, according to Sanskrit nomenclature, to "riddles"; they were called *mānasi*-s.

100.2. The *mānasi* was based on guess work and was of two types: the *dṛśya-viśaya* and *adṛśya-viśaya* (visible and invisible). The first of these types was a combination of today's rebuses and charades. It consisted in guessing a word (composed of different syllables) or a sentence from certain hints given pictorially and representing either the whole or a part (syllable) of a word or sentence. The giver of such a *mānasi* drew, for instance, a picture of a plant or of an animal, etc. added *visarga*-s, *anusvara*-s, etc. at places on the picture. The receiver of the *mānasi* had to reconstruct the whole verse from these few hints and read it out, as if it were written, by supplying the necessary moras, making euphonic combinations, adding and leaving letters and arranging the whole verse metrically.

100.3. Such rebuses were substantially more difficult than today's rebuses, since the receiver of a Sanskrit rebus not only had to solve from pictorial representations the words, or even the gist of the query, but also know the verse by heart on which the giver of the rebus based his pictorial representation, or compose another verse bearing in mind the solution of the pictures drawn by the giver of the rebus²²¹.

100.4. In the *Naiṣadha-carita* we find also riddles which should be solved by gestures. We read there (16. 102) that a young man expressed his feelings by gestures in order to elicit a response from a girl-companion. According to the text "the gallant composed a commentary on his own feelings with hundreds of appropriate gestures in an attempt to solve the riddle (*pravahika*) of a clever maiden's skill in concealing her feelings".

★

★

★

221. Also a kind of rebuses are some of the *kūṣānti*-riddles, e.g. the riddle quoted above in para. 62. 7.

101.1. Different combinations and tricks in the replies of charades are numerous, almost illimited in number, and it is impossible to give all the various combinations requested from the receiver of the *ālāpa*-riddles.

101.2. Sometimes the various answers of the riddle have to be replied twice²²²; sometimes two sets of questions give the same reply²²³; sometimes more than two questions give the same reply, but differently split²²⁴; sometimes the different replies add to the first, then second, then third reply one *akṣara*, so that the replies are partly repetitious²²⁵; sometimes part of the same word composed of two *akṣara*-s gives one answer and another part, composed of three *akṣara*-s another answer²²⁶; sometimes more than one reply to short questions gives the final answer²²⁷, or the choice of *akṣara*-s from the different answers gives more than one reply²²⁸.

101.3.1. Very clever is, for instance, the following *bahir-ālāpa*-riddle :

222. E.g. VMM. 3. 34 ; SR. 199. 26 ; SSB. 556. 26 ; or SSB. 554. 49.

223. E.g. VMM. 2. 33 ; SR. 200. 51 ; SSB. 557. 52.

224. E.g. VMM. 1. 36 ; JS. 350. 16 ; SR. 201. 74 ; SSB. 559. 75 ; here the first reply is : विधुर + विरहितः ; the second विधु + रवि + रहितः ; the third विधुः ; the fourth अविः and the fifth अहितः.

225. E.g. a very beautiful riddle reading :

उरःस्थलं कोऽत्र विना पयोधरं

विभर्ति संबोधय भारतायनम् ।

यदन्ति कं पत्तनसंभवं जनाः

फलं च किं गोपवधूकुचोपमम् ॥

(SR. 202. 80 ; SSB. 559. 81). Here the replies are ना, नाग, नागर, नागरम्. (The last reply reminds today's intelligence "free association tests." Similarly RJ. 980 (=5. 87) ascribed to Bhaṅgukara, or PV. 271 (ascribed to Venidatta). Similarly VMM. 1. 49 ; SR. 201. 53 ; SSB. 558. 64.

226. जन्मं and सञ्जन्मं (Subhāṣitarṇava 246).

227. E.g. ŚP. 560 ; SR. 203. 34 ; SSB. 556. 34 ; or ŚP. 555. ; SR. 197. 31 ; SSB. 552. 30 ; SRK. 163. 20 and many others.

228. E.g. VMM. 3. 50 ; SR. 203. 101 ; SSB. 561. 102.

किं स्याद् वर्णचतुष्टयेन वनजं वर्जित्प्रभिर्भूषणं
 स्यादाद्येन मही त्रयेण तु फलं मध्यं द्वयं प्राणदम् ।
 द्यस्ते गोत्रतुरङ्गघासकुमुमान्यन्ते च संश्रियणं
 ये जानन्ति विचक्षणाः क्षितितले तेषामहं सेवकः ॥²²⁹

101.3.2. Here the four-*akṣara* word is कुवलयम्, three *akṣara* word वलयम् and कुवल, two-*akṣara* word वल and the one-*akṣara* word कृ. All these words are formed from the four-*akṣara* word कुवलयम्. We can also form from this word कुल (family) or कुवल (water lily, i.e. a flower, etc.).

101.3.3. This *bahir alapa*-riddle reminds today's letter-games which it is expected to form different words from another longer word by using the letters which constitute it. In Sanskrit where the words are composed of syllables and not of single letters, the game is easier than the same game in languages where words are composed of letters and not of *akṣara*-s.

E. Praśnottara Riddles

102. While the *alapa*-riddles (*antar-alapa*- and *bahir-alapa*-riddles) are well defined and very popular, the next group of riddles found in *subhāṣita-saṅgraha*-s, the

Praśnottara-riddles

(also called *praśnottarāṇi*. or *praśnottarabhedaḥ* in JS. is neither well defined, nor popular. The SR. quotes only ten such riddles and SSB. 14.

103. Either dictionaries or lexicographers do not quote the word *praśnottara* in the meaning of a "riddle"; only the word *praśnadūtī* is quoted in this sense²²⁹. We find in the *Kalpadrūmakōśa*²³⁰ the word *praśnadūtī* as a synonym of the word *praheli* and in the *Trikāndaśeṣa*²³¹ as a synonym of the word *prahelika*²³².

229. SuM. 19. 2. Subhāṣitamāva 283: IS. 1724 Cf. A. W. (probably A. Weber) in his review of O. Böhtlingk's IS. in *Literarisches Centralblatt für Deutschland* (1872) No. 31; col. 828-30.

230. Riddles, enigmas, perplexing questions.

231. GOS. 42; p. 445. 58.

232. 1. 5. 2.

233. See para. 27. 5 above

104. Pānini in his *Aṣṭādhyāyī* (8.2.105 ; 3.3.110) mentions the *praśnākhyaṇa* (प्रश्न + आख्यान). Though आख्यान means story, in combination with प्रश्न it means an answer. Thus, प्रश्नाख्यान is a synonym for "question/answer" or *praśnottara*, a verse consisting of questions and answers (प्रश्न question, interrogation + उत्तर opposed to, answer.²³⁴) The *praśnottara-s* are closely connected with *brahmodya-s* from where they seem to be derived. All riddles asking questions with or without replies contained in the verse, belong in principle to the *praśnottara-riddles* and, particularly, the *antar-ālapa*-and *bahir-ālapa*-riddles. Such poetical form, i e. questions and answers in stray verses, is very popular in Sanskrit literature, the best example being the *Praśnottara-ratna-mālikā*, a famous, non-canonical didactic poem consisting of brief questions and brief answers²³⁵. Some compilers of *subhāṣita-saṃgraha-s*, not understanding, probably the term प्रश्नोत्तर among the different categories of riddles, included therefore in the chapter on *praśnottara-riddles antar-ālapa*- and *bahir-ālapa-riddles*²³⁶.

105. *Praśnottara-riddles*, or play-riddles, are in reality riddles or verbal puzzles, the aim of which is to illustrate rhetorical and other forms of speech, e.g. the *śyṅghakala*.²³⁷ There exists, for instance, a MS. called *Praśnottara* or the *Praśnottaraikaṣaṣṭiśata* by Jina Vallabha Sūri with a gloss *Kamalamandira* which contains many such riddles. Play-

234. O. Böhtlingk's Sanskrit Dictionary defines, amongst others, the *praśnottara* as being without a *śabdalaṅkāra* (embellishment of the sound, a figure of speech depending for its pleasingness of sounds or words).

235. Although Jainistic, it teaches general human morality mixed with mystic theology and not specifically the Jainistic cannon. It was translated into Tibetan and included in the *Tanjur*. There exists also a Prakrit recension of the work.

236. E.g. Śārngadhara in his *Paddhati* included among *praśnottara-riddles antar-ālapa-s* प्राश्यंते... (555) ; कस्य मरी... (560) ; के भूपयति... (553) ; गच्छन्ति वृ... (551). In SR. 197. 13 ; 196. 14 ; 197. 20 ; 193. 41, respectively ; in SSB. 552-30 ; 551. 13 ; 557. 19 ; 553. 40, respectively) ; and Jalhana in his *Saktimuktavali antar-ālapa-s* and *bahir-ālapa-s* e.g. हे गच्छति... (352. 28 ; in SR. 195. 2 and in SSB. 550. 2) or कां हरिभरत् ... (553. 26) or का लक्ष्मीः प... (352. 39 ; in SR. 202. 77),

237. Cf. Vṣmana's *Kāvyaśāstrakrasūtra-Vṛtti* 4. 1. 5.

riddles were and still are in vogue among children all over India. Today in Mahārāṣṭra, Uttar Pradesh, etc. they are preserved in the *lavāṇī* form of songs or ballads.

106.1. As an example of a *praśnottara*-riddle, which is difficult to solve, the following verse may be quoted :

अहो केनेदृशी बुद्धिर् दारुणा तव निमिता ।
त्रिगुणा श्रूयते बुद्धिर् न तु दारुणो बवचित् ॥²³⁸

(Oh ! By whom has this Intelligence of yours been made so cruel ? [the other reply taking दारुणा=of wood] Intelligence is known to consist of the three attributes, and never of wood²³⁹).

106.2. This verse appears also in the *Kāvya-darśa* (9, 353)²⁴⁰ where it is quoted as an example of homonym based on the paronomastic breaking of words²⁴¹.

107.1. In another *praśnottara*-riddle which also appears in the *Kāvya-prakāśa*²⁴², the rhetorical blemish consists in the use of a redundant word which breaks the uniformity of construction²⁴³, and in another, in the frequent repetition of a word not pleasant to the ear (four times).

107.2. Thus, we see that since the *praśnottara*-riddles are based on *alambhāra*-teachings, the receiver of these riddles must be conversed in the science of rhetorics and poet to be able to detect any defects of poetry. Without it is difficult to

238. Kpr. 9 353 ; SSB. 564.

239. G. Jb's 11 2

240. As well as Amd. 10-1.

241. If we take the

242. Kpr. 7, 222

140. 241 and in Bhś. 564. 10 ; SkV. 1519 ; SH of *alambhāra*-s, such as 839. *Śāntiśataka* 2. 5 ; SSB. 59 50 ; SkV. 477 ;

243. E.g. कृत ; or 187. 27 ; SSB. 534 27 (in SR.

solve these riddles. It must be borne in mind, in this connection, that defects in the construction of verses occur even in the poetry of great writers such as Bhartṛhari, Bilhana and others. Therefore, verses of great poets were sometimes quoted among the *praśnottara*-riddles, in order that the receiver of this category of riddles discover in the verse where its author committed an error or a poetical hlemish²⁴⁴.

F. Citra and Bhāṣā-citra Riddles

108. The last two types of, the *citra* and *bhāṣā-citra*-riddles²⁴⁵

are also riddles based on different topics dealt with by *alamkāra*-writers²⁴⁶. Both are based on verbal ingenuity. In fact, *citra* is based on various modes of writing or arranging verses in the shape of mathematical or other fanciful figures (syllables which occur repeatedly, being left out, or words being represented in a shortened form, etc.); *citra* has also the meaning of "punning in the form of question and answer, facetious conversation, riddle".

M. Monier-Williams, Sanskrit-English Dictionary ; o. 392, col. 2).

109.1. A real *citra*-riddle is, for instance, the following riddle :
(composed in two *śloka*-s).

भारारिशकरामेभमुखैरसाररंहसा ।

सारारब्धस्तवा नित्यं तदतिहरणसमा ॥

माता नतानां संघट्टः श्रियां बाधितसंभ्रमा ।

मान्याय सीमा रामाणां च मे दिश्यादुमादिमा ॥²⁴⁷

(May Umā eloquently eulogised by Śiva, Indra and Rāma, ever removing their troubles, the centre of majesty, free from anxiety, esteemed the best of women, the primeval—ordain our prosperity²⁴⁸).

244. The other riddles ranked amongst *praśnottara*-riddles were in reality *śloka*- or *prahelika*-riddles.

245. Also so denoted in ŚP. 542 to 548 and 549 to 550, respectively.

246. And so, for instance, *citra*-riddles are mentioned in Rudraja's *Kāvya-lamkāra* (chapter 5) and the *bhāṣā-citra*-riddles in chapter 4. The *subhāṣita-samgraha*-s when quoting these riddles, cited the *Kāvya-prakāśa* and Rudraja's *Kāvya-lamkāra*, etc.

247. Kpr. 9.384-5 ; Rudraja's *Kāvya-lamkāra* 5.6 ; SR. 205.7-8 ; SSB. 566.7-9.

248. G. Jha's translation of Kpr. 9.384.

riddles were and still are in vogue among children all over India. Today in Mahārāṣṭra, Uttar Pradesh, etc. they are preserved in the *lavāṇi* form of songs or ballads.

106.1. As an example of a *praśnottara*-riddle, which is difficult to solve, the following verse may be quoted :

अहो केनेदृशी बुद्धिर् दाहणा तव निर्मिता ।
त्रिगुणा श्रूयते बुद्धिर् न तु दाहमयी क्वचित् ॥²³⁸

(Oh ! By whom has this Intelligence of yours been made so cruel ? [the other reply taking दाहणा=of wood] Intelligence is known to consist of the three attributes, and never of wood²³⁹).

106.2. This verse appears also in the *Kāvya-darśa* (9, 353)²⁴⁰ where it is quoted as an example of homonym based on the paranomatic breaking of words²⁴¹.

107.1. In another *praśnottara*-riddle which also appears in the *Kāvya-prakāśa*²⁴², the rhetorical hlemish consists in the use of a redundant word which breaks the uniformity of construction²⁴³, and in another, in the frequent repetition of a word not pleasant to the ear (four times).

107.2. Thus, we see that since the *praśnottara*-riddles are based on *alamkāra*-teachings, the receiver of these riddles must be well versed in the science of rhetorics and poetics in order to be able to discover any defects of poetry. Without that knowledge it is impossible to

238 Kpr. 9 353 ; SR. 205.3 ; SSB, 564. 3.

239. G. Jha's translation.

240. As well as Kuv. ad 92. 159, Amd. 226. 610 ; RJ. 200. 10-1.

241. If we take दाहणा of wood, the sense of the verse changes.

242. Kpr. 7. 222 as well as other *alamkāra*-s such as KpP. 212 5-6 ; Amd. 140 241 and in BbŚ. 128 and *subhāṣita-saṅgraha*-s : ŚP. 564 ; SR. 205. 7, SSB. 564. 10 ; SkV. 1519 ; SH. 1510 ; SLP. 5 14 ; also Kpr 7. 197, as well as other works of *alamkāra*-s, such as KpP. 200. 7-10 ; Amd 154. 391 ; AA. ad 21 ; and in BbŚ. 839, Śantīśataka 2. 5 ; and among *subhāṣita-saṅgraha*-s, ŚP. 566 ; SR. 252. 44 ; SSB. 59 50 ; SkV. 477 ; Kav. 221 ; Prasanna. 20 a and others.

243. Eg. कृत ; or one or two *akṣara*-s of a word, e.g. JS 353. 21 ; SR. 187. 27 ; SSB 534 27 (in SR. and SSB. ranked amongst *kṛtjñi*-riddles).

solve these riddles. It must be borne in mind, in this connection, that defects in the construction of verses occur even in the poetry of great writers such as Bhartṛhari, Bilhana and others. Therefore, verses of great poets were sometimes quoted among the *praśnottara*-riddles, in order that the receiver of this category of riddles discover in the verse where its author committed an error or a poetical blemish²⁴⁴.

F. Citra and Bhāṣā-citra Riddles

108. The last two types of, the
citra and *bhāṣā-citra*-riddles²⁴⁵

are also riddles based on different topics dealt with by *alaṅkāra*-writers²⁴⁶. Both are based on verbal ingenuity. In fact, *citra* is based on various modes of writing or arranging verses in the shape of mathematical or other fanciful figures (syllables which occur repeatedly, being left out, or words being represented in a shortened form, etc.); *citra* has also the meaning of "punning in the form of question and answer, facetious conversation, riddle".

M. Monier-Williams, *Sanskrit-English Dictionary*; o. 392, col. 2).

109.1. A real *citra*-riddle is, for instance, the following riddle :
(composed in two *śloka*-s).

मारारिक्करामेभमुखैरासारिंहसा ।
सारारब्धस्तवा नित्यं तदतिहरणक्षमा ॥
माता नतानां संपदुः श्रियां बाधितसंभ्रमा ।
मान्वाय सीमा रामाणां च मे दिश्यादुमादिमा ॥²⁴⁷

(*May Umā eloquently eulogised by Śiva, Indra and Rāma, ever removing their troubles, the centre of majesty, free from anxiety, esteemed the best of women, the primeval—ordain our prosperity*²⁴⁸).

244. The other riddles ranked amongst *praśnottara*-riddles were in reality *alapa*- or *prahelikā*-riddles.

245. Also so denoted in ŚP. 542 to 548 and 549 to 550, respectively.

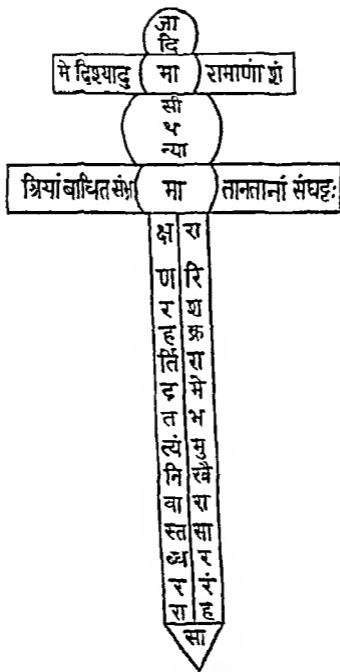
246. And so, for instance, *citra*-riddles are mentioned in Rudraṣa's *Kavyālaṅkāra* (chapter 5) and the *bhāṣā-citra*-riddles in chapter 4. The *subhāṣita-samgraha-s* when quoting these riddles, cited the *Kavyaprakāśa* and Rudraṣa's *Kavyālaṅkāra*, etc.

247. Kpr. 9.384-5; Rudraṣa's *Kavyālaṅkāra* 5.6; SR. 205.7-8; SSB. 566,7-8.

248. G. Jha's translation of Kpr. 9.384-

109.2. This verse is a typical *citra-verse* in the form of a sword²⁴⁹.

249. The sword :

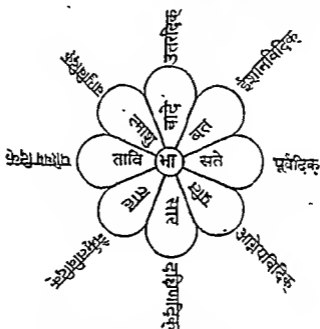


or riddles in the form of lotus, drum, four-doored room, etc.

110. We find among *citra*-riddles many other *citra* verses in the form of a lotus, drum, diagrams, etc. ; they are usually culled from *alamkāra-s*²⁵⁰.

250. The lotus : भासते प्रतिभासार रसाभाताहताविभा ।
भावितात्मा युभा वादे देवाभा वत ते सभा ॥

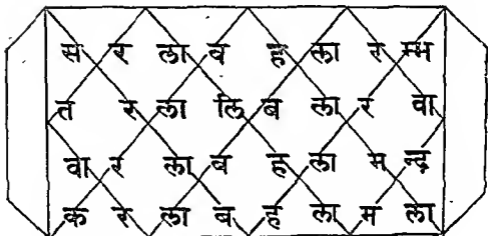
(Kpr. 9.387 ; SR. 206. 10 ; SSB. 566. 10).



The drum : सरलाबहलारम्भतरलालिवलारवा ।

वारलाबहलामन्दकरलाबहलामला ॥

(Kpr. 9. 336 ; RK. 5. 19 ; SR. 205. 9 ; SSB. 566. 9).



111. The receiver of this sort of riddles was supposed to solve the *citra*-problem and show his ingenuity by drawing different figures which would show the way in which the verse can fit the picture of a sword, a drum, etc., as required by the giver of the riddle.

112.1. However, the *citra*-riddles were not only confined to arranging verses in different shapes but the receiver of the riddles had also to compose verses in different *svara-niyama-s*²⁵¹ and other fanciful compositions.

112.2. Such a *svara-niyama* is, for instance, a verse composed of षा, इ (ई), ओ and ए in the four *pāda-s*, respectively :

ग्राम्नायानामाहाव्यावा- रीतिर्नीतिर्भीतिः प्रीतिः ।

भोगो रोगो मोदो मोहो ध्वयेच्चेच्छेत्सोमे देसो ॥²⁵²

The four-doored room :

रसासार रसा सार- सायताक्षकतायसा ।

सातावात तत्रातासा रक्षतस्त्वस्त्वतक्षर ॥

(Kpr 9 388 RK. 5. 20 ; SR. 206. 42 ; SSB. 566. 12).

र.	सा	सा	र	र	सा	सा	र
सा	य	ता	क्ष	क्ष	ता	य	सा
सा	ता	वा	त	त	वा	ता	सा
र	क्ष	त	स्त्व	स्त्व	त	क्ष	र
र	क्ष	त	स्त्व	स्त्व	त	क्ष	र
सा	ता	वा	त	त	वा	ता	सा
सा	य	ता	क्ष	क्ष	ता	य	सा
र	सा	सा	र	र	सा	सा	र

251. According to the *Kāvya-darśa* they belong to *citra-s*; they are verses, quarter-verses, or half-verses composed exclusively of some letters of the *deva-nāgarī* alphabet:

252. ŚP. 549 ; SR. 236 14 ; SSB. 566. 14 ; Sar. ad. 2. 109. 281 ; taken from *Kāvya-darśa* 3. 84. (The final Vedic speech [in the *Upaniṣad-s*] speaks of man's

112.3. Another example is, for instance, a beautiful verse from ŚP. (544) composed exclusively of letters त and र :—

तारस्ताररैरैर्त् उत्तरोत्तरो र्तैः ।
रत्तार्त्तं तित्तिरी रीत्ति तीरे तीरे तरो तरो ॥²⁵³

113. The *bhāṣā-citra*-riddles consist in a play of words and, therefore, remind today's conundrums, but a specific kind of conundrums ; they have to be so composed that they have a different meaning in Sanskrit and a different meaning in middle Indian or modern Indian languages. We find, for instance, *bhāṣā-citra*-riddles with a meaning in Sanskrit and Prakrit ; in Sanskrit and Māgadhī ; in Sanskrit and Pāśācī ; in Sanskrit and Śūrasenī ; in Sanskrit and Apahbrāṁśa, etc. Certainly, paranomasias were frequently used in this sort of riddles. The receiver of the *bhāṣā-citra*-riddles had to know not only Sanskrit but also the other languages well in order to be able to solve these riddles.

114.1.1. As an example of a *bhāṣā-citra*-riddle the following riddle with a different meaning in Sanskrit and in Pāśācī is quoted :

कमनेकतमादानं
सुरतनरजतु च्छलं तदासीनम् ।
अप्यतिमानं खमते
सोज्जनिकानं नरं जेतुम् ॥

This riddle quoted in SSB (568. 3) was originally included in Rudraṭa's *Kāvya-lamkāra* (4. 13).

114.1.2. The meaning in Sanskrit is different from the meaning in Pāśācī. In Sanskrit the verse says : "Oh I you rake, your manliness is not seen in the battlefield. Oh I empty headed one, whom will he that you so extol conquer ? Is it a person of obscene origin and full of deceit having the pride of Varuna, the god of waters and looking like the mountain Mandara ?" In Pāśācī the verse says : "That man, the benefactor of prostitutes, does not tolerate the absence of gratitude on the part of prostitutes, who were given opportunity to enjoy with lovers and whose servants were decked in gold and silver".

114.2 Also to this group of riddles belong verses written partly in Sanskrit and partly in other languages.

laudations as pestilences [due to reaction of their mind] ; speaks of affection as unwholesome, speaks of enjoyments as ignorance ; so in holy place meditation of Brahman is to be concentrated. [R. K. Ray's translation].

IV. DIVISION OF RIDDLES ACCORDING TO DHARMADĀSA'S VIDAGDHAMUKHAMĀṆANA

115. As stated above, the 71 categories of riddles found in VMM. and enumerated therein (1. 9-18) and explained in *adhyāya-s* 2-4, are based on a hairsplitting process of somewhat broader categories of riddles explained above. Dharmadāsa divides riddles into 1-2. *vyasta* and *samasta* riddles (i.e. divided and compound answers) (1.19), or according to the division of the words which form the reply can either consist of several parts (sometimes into *akṣara-s*) or in the reply consisting of one full word or several words. These categories of riddles can be divided into 3. *dvirvyasta* (i.e. twice divided) (1. 24), or 4. *dvīḥsamasta* (i.e. twice compound) (1. 24), or 5. *vyasta-samasta* (i.e. divided and compound) (1. 29), or 6. *dvirvyasta-samasta* (i.e. twice divided and once compound) (1. 32), or 7. *dvīḥsamasta-vyasta* (i.e. twice compound and once divided) (1. 35), or 8. *ekatalapa* (i.e. when spoken once only; a variant of the *dvīḥsamasta*) (1.38). Other divisions of riddles are called 9. *prabhinnaka* (broken up), i.e. what was made ambiguous (1. 41); 10. *bhedya-bhedaka*, i.e. where the answer to the riddle can either be a substantive or an adjective (2. 1); 11. *ajasvin* or *urjita* (mighty), i.e. where the question is long and the answer short; 12. *sālakāra* (adorned), i.e. where the question has many adornments *upama-s* (2. 7); 13. *sakautuka* (full of expectations), i.e. where the question is short and the answer long (2. 10), 14. *praśnottara-sama*, i.e. where the questions and answers are of the same length (2. 13); 15. *prṣṭaprasna*, i.e. where the riddle consists in asking for a question (2. 16); and 16. *bhagnottara*, i.e. where the reply is included in the text and has to be broken off. These riddles can be either 17. *ādhyottara*; or 18. *madhyottara*; or 19. *antottara*, i.e. where the answer is hidden in the beginning, in the middle or at the end of the verse (2. 22); or 20. *kathitapahnuti* (hidden in what was said), i.e. when the reply is contained in the riddle but cannot be easily discovered since it is connected by syntax with another word. Riddles are further divided into 21. *viṣama* (irregular), i.e. when the riddle consists in the irregularity of the division of the reply (2. 32); and 22. *vyttanāma*, i.e. a riddle which calls for the name of the metre (e.g. *śikhariṇī* etc.) (2. 32); as well as 23. *nāmakhyata* (where the noun is like a verb), i.e. when the reply has a double meaning either of a noun or can also be a verb (2. 37); these can relate to 24. *tārkyā*, or 25. *sautra*, or 26. *śabdiya*, or

27. *śāstraja* (i.e. philosophy, precepts, grammar or learning (2. 56). The next categories of riddles depend on the answers given; they can consist of 28. one syllable (*varnottara*); 29. a sentence (*vakyottara*) (2. 65); 30. a *śloka* (*ślokontara*); 31. of a half verse (*khandottara*) (3. 1); 32. of a quarter of a verse (*pādotara*) (3. 1); or based on *citra-kāvya* and then take the form of 33. a wheel (*cakra*), 34. a lotus-flower (*padma*) (3. 13), 35. a crow's foot (*kakapāda*) (3. 16), as well as 36. *gomūtri* (3. 18); 37. *sarvatobhadra* (3. 20); 38. *gatapratyāgata* (3. 23); 39. *vardhamānākṣara* (3. 29); 40. *kiyamānākṣara* (3. 36); 41. *śyākhala* (3. 42); 42. *nāgapāśa* (3. 42); 43. *citra* (3. 49); and 44. *saṁsuddha* (3. 49). Further follows a division of riddles into 45. *prahelika*-s i.e. puzzling, trickery questions (4. 1); and a group similar to the *gupta*- and *cyuta*-riddles. According to VMM, they are: 46. *hydyā*-riddles, i.e. where a special point remains in the mind of a person (*kalasāra-hydyā*) (4. 9). These riddles can be 47. *ajamāragupta* (4. 10); 48. *pada-guḍha*; 49. *paśa-guḍha*; 50. *artha-guḍha*, i.e. where the non-born, the killer as well as words, the quarter-verse or the meaning are hidden (4. 10-20), then 51. *stutinindā*, 52. *dvyartha*, 53. *apahnuti* 54. and *bihnumant*, i.e. riddles which consist on praise and reproof, two meanings, trickery and misled, and a wordplay (4. 21-28). Then follows a similar group already known from other sources, i.e. the *gupta*-group and the *cyuta*-group, i.e. 55. *kriyā gupta*; 56. *karṭṭra-gupta*; 57. *karma-gupta*; 58. *karaka-gupta*; 59. *saṁpradāna-gupta*; 60. *arādāna-gupta*; 61. *saṁbandha-gupta*; 62. *amantrita-gupta* (4. 51); 63. *saṁāsa-gupta*; 64. *līṅga-gupta*; 65. *suvaconā-gupta*; 66. *vacanā-gupta*; 67. *mātrā-cyuta*; 68. *bindu-cyuta*; 69. *visarga-cyuta*; 70. *akṣara-cyuta*; 71. *sthāna-cyuta*; 72. *vyañjana-cyuta* (4. 33-58), as well as 73. *cyuta-dattakṣara* (4. 69), i.e. riddles where the predicate, nominal case connected with the predicate, the genitive or the locative, etc.; then the compound, the gender or the number, etc. are omitted or the *mātrā*, the detached particle, the *visarga*, the syllable, the parts of the word or the consonant, etc. are dropped, as well as where one *akṣara* is dropped and another added.

V. COLLECTION OF RIDDLES

116. Riddles which belong to the folk-literature were usually floating around. They were rarely compiled and brought together. Some of them were collected in *subhāṣita-samgraha-s* and some were assembled in some collections of riddles, either by their authors, or, rather, by their compilers from the floating mass of oral tradition.

A. Vidagdhamukhamaṇḍana

117.1. The best known collection of riddles is the *Vidagdhamukhamaṇḍana* (or Adornment for the Mouth of the Intelligent) by *Dharmadāsa* (or *Dharmadisa Suri*). It is a collection of usually 272 verses divided into four *pariccheda-s* (of 59, 69, 73 and 71 verses). It contains the theory of riddles and riddle-making, categorization of riddles, as well as examples of the various kinds of riddles and puzzles (mostly *prahelika-*, *alṭra-* and *citra-*riddles which the author names often differently²⁵⁴).

117.2. The riddles included in VMM., written in Sanskrit and, occasionally, in different Prakrits, are usually difficult to solve²⁵⁵; they are rather intelligence tests for Pandita-s who must be well versed in mythology, grammar, poetics, mathematics, rhetorics, poetics, etc., than enigmatic questions. The VMM. contains also, but seldom, descriptions of the feelings of separation and longing for a lover²⁵⁶.

117.3.1. Who was the author, *Dharmadisa*, is not known. Many authors bearing this name are known. In some texts, the author invokes, in the beginning of the VMM., *Śuddhodani* (son of *Śuddhadana*, a synonym for Buddha) and in some texts in the colophon, he is called a Buddhist. It may be, therefore, assumed that he was a Buddhist. Some consider him also as a Jainist. He could not have lived

254 See para. 115 above.

255. Cf. above *bhāṣa-citra* riddles, paras. 113-115. On riddles written by *Dharmadisa* in Prakrits see *Sukumar Sen, Prakṛita and Vernacular Verses in Dharmadāsa's Vidagdhamukhamaṇḍana in Siddha-Bhārati, Vishveshvaranand Indological Series 1*; pp 257 sqq.

256. In the *A Companion to Sanskrit Literature* by S. C. Benerji (p. 372) the VMM. was wrongly considered as a work on poetics. Cf. para 130 below.

later than the end of eleventh century, since he is quoted by name in SkV.²⁵⁷ In addition Bhoja in his Śrīngaraprakāśa (A.D. 1000-1065) quoted VMM, and Jinaprabha who lived at the end of thirteenth century or in the beginning of the fourteenth, wrote a commentary on VMM.²⁵⁸

117.3.2. In VMM. (4. 27) Bīṇa is quoted and, therefore, this collection could not have been composed before the date when Bīṇa lived (probably, in the seventh century). Also Bṛhaspati, Paṇini, Candragomin were quoted in VMM.

117.4. The VMM. is cited by name by Kumārasvāmin (4. 1) and Rāyamukūṭa on Amara (A.D. 1431)²⁵⁹ and several verses of VMM. are also quoted in the Śārāgadhara-paddhati²⁶⁰.

117.5. Since the riddles included in VMM. are mostly difficult to solve, the work required commentaries: many such commentaries were written. The earliest are:

by Vepulabuddhi of Paṅān (Burma); it is probably not later than 1017;

by Keśava who probably composed his commentary between A.D. 1200 and 1500;

by Jinaprabhasūri, pupil of Jinasimha Suri who lived in between the end of the thirteenth century and beginning of the fourteenth century²⁶¹;

257. VMM. 1. 3 is quoted in SkV. 1302 where the verse is attributed to Dharmadāsa and 3. 26 is quoted anonymously in SkV. 1653. (The same verse is quoted in ŚP. 524 where it is specifically attributed to Dharmadāsa). See also V. Raghavan, The VMM. of Dharmadāsa in P. K. Gode Commemoration Volume 3. 224 Dharmadāsa worked in Southern India for the Yādava king Kṛṣṇa who came to the throne in A. D. 1247. Cf. L. Sternbach, *Sukhāyita-saṃgraha-s, a Forgotten Chapter in the Histories of Sanskrit Literature in Indologica Taurinensia* 1, para. 17.

258. P. Peterson's *Fourth Report*; pp xxxvii and 91 sqq.: J. Klatt, *Jaina Onomasticon*; cf. fn. 274. M. Kraatz, *Das Vidagdhamukhamanāna des Dharmadāsa*, Bin Lehrbuch der Rätselkunde 1 II, Magdeburg 1963. M. Kraatz considers that VMM. was composed in between A.D. 630 and 900 (pp. XII-XVIII).

259. Also Candrakīrti in his commentary on Āryaśeṣa's *Caṭubhāntaka* stated that he borrowed some similes and parables from Acārya Dharmadāsa, but probably that must have been another Dharmadāsa than the author of VMM., since Candrakīrti lived in the sixth century A.D.

260. VMM. 2. 31; 4. 11; 4. 26; 4. 27; in ŚP. 521; 5. 3; 524; 556, respectively.

261. See para 117. 3. 1 above.

by Ātmārāma or Svātmārāma Yngīndrā ;

by Narabari-bhaṭṭa, called Śravanabbuṣana ;

by Tārācandra Kāyastba, called Vidvanmanoramā or -manobārā (MS. in Calcutta College ; Nn. 135, 16 in the HKŚ, VI and MS. in Asiatic Society of Bengal, No. 5531/8337 in HŚ, VII) ;

by Trilocana, called Subodhini ;

by Keśavamiśra, dated Vikramasāmvat 1740 (= A D. 1682) ;

by Gaṇikānta ;

by Śivacandra ;

by Avacūrni ; and

by an anonymous.

There also exist MSs. of the VMM. with glosses, e.g. a MS. in the British Museum (No. 427, Eendall) with an interlinear gloss by Durgādāsa, son of Vāsudeva and pupil of Bhaṭṭa Devacandra.

1176. The VMM. was edited frequently ; the first edition appeared in Dr. J. Haebler's *Kavya-saṃgraha* in 1847 (pp. 269-311) ; it also appeared in *Kavyakalāpa* in 1865 (3.8, 78) and separately with the commentary *Subodhini* in Cuttack 1906 ; in Colombo in 1902 (with a translation into Sinhalese) ; the Nirṇaya Sāgara Press (with some commentary) in 1905²⁰² ; in Calcutta in 1905 ; in Lahore (with a *ṭīkā* by Parameśvara Śarman) in 1928, in Calcutta (with a *ṭīkā* by Śyāmacarana Kaviratna) in 1826 (= 1905) ; in Bakrampura (with a commentary, *vyākhyā*) by Durgāracana Kāvya-tirtha) in 1295 (= 1867) ; and beginning from the nineteen-twenties very often. The latest edition is of *adhyaaya-s* I-II by M. Kraatz (*op. cit.*, Marburg 1968) with Keśava's and Keśavamiśra's commentaries.

B. Bhāvaśataka

118.1. Another well known collection of riddles is the *Bhāvaśataka*^{203a}, probably rather written by a court poet in the court of king Nāgarīja of the Rājput dynasty of the Ṭāka-s,^{182b} than by Nāgarāja himself, though it is so ascribed in the *Bhāvaśataka*

202. Best edition of all. Also in 1914 and 1926.

202a. Which probably means "a *śataka* with an inner meaning (*bhāva*) which has to be guessed" but could also mean—composed by Bhūva. Cf. fn. 264.

202b. Son of Jalpa or Jālaya and grandson of Vidyādharma of the Kārpaya (Kāśyapa ?) *gotra*. His kingdom was in Kāśṭhā on the Yamunā, to the north of Delhi.

(in verses 29, 45, 70, 76 and 98-102). The work was probably attributed to the king *honoris causa*²⁶³, this seems to be evident from the excessive glorification made, probably, by a modest poet—possibly Bhāva²⁶⁴

118.2. The collection contains 101 to 102 verses of which 95 are riddles written in Sanskrit and sometimes in Prākṛit.

118.3. In the riddles, a certain person is usually represented to be doing a certain thing in a certain condition, and the reason why he or she did so or the inner sense of the verse is meant to be found out by the reader. The reply is given either by the author of the riddles or by the commentator at the end of the verse in simple prose; without such a comment the guessing would be impossible.²⁶⁵

118.4. The riddles are mostly *kuṣāṇi*-riddles which often depict some *śṛṅgāra-rāsa*; that does not, however, permit to rank the work among erotical literature as R. Schmidt suggested²⁶⁶.

118.5. Several riddles from the Bhāvaśataka were quoted in the Mādhavanāla-kāmakandalā-kathā of Ānanda with the same solutions in prose which appear at the end of each riddle²⁶⁷, which does not leave any doubt that Ānanda borrowed them from our collection of riddles. The riddles were asked and solved in the "verbal duel" between Kāmakandalā and Mādhava, before Mādhava's banishment and after they spent the night together. It may be assumed, therefore, that the Bhāvaśataka was well known and popular in the fifteenth century A.D.

118.6. The Bhāvaśataka was published in the Grantha-ratnamālā, Vol. I, Gopīlā-Nārāyaṇa Company Press, Bombay 1887 and in the Kāvya-mālā Guṇḍa, IV: pp. 37-52.²⁶⁸

263. He is glorified in the work.

264. Cf. R. Schmidt, *Das alte und moderne Indien*, Leipzig 1919; p. 184.

265. Cf. para 62. 5 above.

266. Cf. above in. 264, p. 184.

267. Verses 3, 5, 7, 9, 10. Cf. Bhandarkar Report, 1882-83; pp. 9 sqq.; P. Peterson's Three Reports; pp. 21 and 333 sqq.; L. Strenbach, *The Mādhavanāla-Kāmakandalā-kathā and Its Sources* in ABORI, LIV. 77-143.

268. Several MSs. of the Bhāvaśataka exist; the best is the MS. 5497/8227 in the Asiatic Society of Bengal (HŚ. VII. 5497).

118.7. Similar to the *Bhāvaśataka* in form and intent are riddles included in the *Prākṛit Jayavallabha's Vajjālaggam* (probably from the 7th century at the latest). The *Vajjālaggam*, based partly on *Hāla's Sattasai*, contains one chapter (64) called *hiyali-vajja*, quoting 14 riddles plus 3 riddles in MS. C. Of these 17 riddles two (Nos. 611 and 616) were taken almost verbatim from the *Sattasai* (Nos. 816 and 916, respectively). Some of the riddles, mostly *kuṭani*-riddles (and not *prahelika-s* as suggested by the editor of the *Vajjālaggam*) containing explanations by the commentator depict *śṛṅgāra-rasa* and display a strong erotic touch. The *Vajjālaggam* was edited by M. V. Patwardhan in the *Prākṛit Text Society*, No. 14, Allahabad, 1969. Earlier, the *Vajjālaggam* was edited by J. Laher (Bibl. Ind. 227) and partly by N. A. Gore, Poona 1956.

C. Buddhavaktramaṇḍana and Kavindrakarnābharāṇa

119.1. Based on VMM. is the *Buddhavaktramaṇḍana* of *Kīka* of *Lātakula*. This is a short collection of *prahelika-s* in 37 verses. It was edited on the basis of one MS. from MS. library in Bikaner (No. 3274) in *JGJRI*. 6. 289 sqq.

119.2.1. A much later collection of riddles is the *Kavindrakarnābharāṇa* by *Viśveśvarabhaṭṭa* who was the son of *Lakṣmīdhara* and brother of *Umāpati*. He was born in *Almora*, probably in the eighteenth century.²⁶⁹ He cited *Appayya Dīksita*, *Jaḡannātha*, *Mallinātha*, as a commentator of *Dandin*, *Candīdāsa*, *Maheśvara*, *Nyayapañcānana* (the latter two, commentators on *Mammaṭa*).

119.2.2. *Viśveśvarabhaṭṭa* was the author of at least three *alamkāra-s* (*Alamkāra-kaustubha*, *Alamkāra-muktāvali*, *Alamkāra-(kula-)pradīpa*, the *Rāgacandrikā* and the *Kavindra-karnābharāṇa*).

119.2.3. The *Kavindra-karnābharāṇa* deals in four *pariccheda-s* with riddles, mostly *prahelika-* and *citra*-riddles, of which he describes (and quotes) 58 varieties. *Viśveśvara* certainly knew the VMM. His *Kavindra-karnābharāṇa* can be considered as an imitation of the VMM.

119.2.4. The *Kavindra-karnābharāṇa* was published with a gloss only once in the *Kāvya-māla*, *Guccha VIII*; pp. 51-108²⁷⁰.

269. He died at the age of 34 in the middle of the 18th century and was also the author of the *Romāvalīśataka*.

270. NCC 3 298; S.K. De, *History of Sanskrit Poetics*, second revised edition; pp. 302-4; KM. III. 51-2(fn). Cf. ALB. 9.160 sqq.

D. Other Collections of Riddles

120. Other collections of riddles were not yet edited and published. They are mostly in the collections of manuscripts of the Asiatic Society of Bengal and in the Government Oriental MS. Library, Madras²⁷¹. The most important are :

the *Prāśnottara* (or *Prāśnottaraikaṣaṣṭika*, or *Prāśnottaraśataka*²⁷² by *Jinavallabha Suri*, who lived at the end of the tenth and beginning of the eleventh century, with a gloss by *Kamalamandira* (No. 426 MS. in the British Museum, Bendall) ; it is a fine collection of riddles mainly *praśnottara*-riddles.²⁷³ One of the riddles (v. 160) contains an elaborate jest on all the syllables on the author's own name which is duly explained in the commentary. *Jinavallabha* was regarded as a man of learning at *Citrakuṭa* (*Chittor*) ; *Nāgapura* and *Naravapuri*, where he caused temples of *Mahāvira* and *Pārśvanātha* to be constructed. He was said to have solved at once some poetic riddles which *paṇḍits* on the court of *Naravarman*, the grandson of *Bhoja* of *Dhārā* were unable to solve. Because of that he was received by *Naravarman* with great honour and a large sum of money was given to him ; he refused to accept this amount of money and made some endowment to the temples constructed in *Citrakuṭa*. He probably died in *śamvat* 1167 (= A.D. 1111). *Jinavallabha Suri* was the author of at least thirteen works and several *śloka-s*, in addition to the *Prāśnottara*²⁷⁴ ;

the *Prāheliḱāpahnuti-kuṭākhyaṇam*, anonymous, containing 100 verses written in *nāgarī* characters ; MS. appears to be old (HŚ. VII. 5536/9397) ;

the *Prāheliḱākautūhalam*, an anonymous collection of stray verses called by the owner of the MS. *Prāheliḱākautūhalam* ; it is written in *nāgarī* characters ; modern (HŚ. VII. 5533/8457) ;

the *Prāheliḱā-sāraḥ*, a collection of 42 verses written in *nāgarī* characters ; MS. modern (HŚ. VII. 5533/8457) ;

271. Other libraries contain also collections of riddles.

272. But the MS. in the British Museum contains more verses than one hundred.

273. Cf. para. 104 above.

274. Cf. *Bhandarkar Report for 1882-83* ; pp. 47-8 ; *J. Kist, Examen of a lit.-bibl. Jaina-Onomasticon*, 30, 36.

the *Prābelikā*, an anonymous fragment of a larger work containing on ten pages riddles (H.S. XXI. 12756) ;

the *Dīṣṭakūṭārnava* of *Kāśinātha*, containing—as the title shows—a collection of *kuṣāni*-riddles, dated *saṃvat* 1961 (= A.D. 1903). It is written in *nāgarī* characters. *Kāśinātha* was the son of *Pāṇḍuranga Parāva* (H.S. VII. 5532/8257) ;

the *Samsāra-vihāra-kāvya* by *Himākara Śarma* which contains in verses 6 to 20 different riddles ; the MS. is written in *nāgarī* characters and was probably composed in the 18th century (H.S. VII. 56535/8268) ;

the *Kāvya-kūṭhārah*, an anonymous collection of verses in *Bengālī* characters containing riddles, some of which are well known ; the MS. dates probably from the 18th century (H.S. VII. 5538/10834 C) ;

the *Vyāsakūṭa* containing *kuṣāni*-riddles "for the distraction of *Rāma* in his solicitude on the *Mālayavat* and the delectation of simple minds" ; this MS. is mentioned in *Notices of Sanskrit Manuscripts* by *Rājendralāla Miśra*, Calcutta 1871-90. No. 1104 (*Catalogus Catalogorum* I. 619) ;

the *Kutaśloka-catuskā* containing four intriguing verses. The MS. is kept in the *Bhandarkar Oriental Research Institute* (No. 608 of 1892-5 with a commentary and BORI D XIV i. 115 with a commentary) (*Novus Catalogus Catalogorum* IV. 261) ;

a fragment of a collection of riddles with their explanations written in *nāgarī* characters, modern (H.S. VII. 5540/10360) ;

another fragment of a collection of verses written in *nāgarī* characters, from the 19th century, which contains some riddles with explanations (H.S. VII. 5539/10328).

121. Mention should also be made here of the anonymous *Sītā-vinodakāvya* containing 120 verses, dated *saṃvat* 1906 (= A.D. 1846). This is a short poem about *Sītā* describing how she felt during her separation from *Rāma* in an enigmatic style (H.S. VII.-5541/9617).²⁷⁵

275 M. Krishnamacharya in his *History of Sanskrit Classical Literature* mentions in addition, four MSs. as being similar to the *Bhavaśata*, viz. the

122. Other MSs. of riddles are mixed with *samasya-s*; in these MSs. The *samaya-s* are preponderant. They are :

the *Samasyārṇava*, an anonymous collection of 575 verses divided into six chapters (*śrota-s*); the MS. is written in *nāgarī* characters; it seems to be modern (HŚ. VII. 5544/8253);

the *Samasyādīpa*, an anonymous collection of 175 verses of which 76 are *samasya-s*; the MS. is written in *nāgarī* characters and seems to be modern (HŚ. VII. 5534/8371);

the *Samasyarṇava* of *Lakṣmaṇa*, a collection of 2600 verses written on 28 leaves in *nāgarī* characters; it seems to be modern (HŚ. VII. 5543/9010);

the *Samasyā-pūrttiḥ* of *Lakṣmī Nārāyaṇa* containing 16 verses written in *nāgarī* characters; it seems to be modern (HŚ. VII. 5542/10325).

123. Most of the printed *subhāṣita-samgraha-s* contain chapters on riddles.

123.1 The oldest *subhāṣita-samgraha-s* containing riddles is *Jahana's Suktimuktavali* (from the middle of the thirteenth century); we find them in a forty verses long *paddhati* (98) entitled *त्रिधागुप्यादिबिभषदति*. This chapter does not include only *gupta*-²⁷⁶ and *citra*-riddles, as the title would convey, but also *prahelika*-, *praśnottara*-, *alapa*-riddles, etc. Some of the riddles are well known and were taken from the *VMM*.²⁷⁷, *Vagghaṭa*, and other works of *alamkāra-s*.

123.2. Also the *Śūrngadhara-paddhati* (from the middle of the 14th century) contains three chapters dealing with riddles: the first entitled *प्रहेलिकापद्दुतिकूटाख्यानम्* (33; verses 514-533) deals in particular

Ca matkharacandrikā by *I. Kavikarnapura*; by *Narottama dāsa*; and by *Vīveśvara* as well as the *Vyākṛtiśāstra* of *Trivikrama* (CC₁ 183, CC₂ 33 and CC₃ 147). I had no access to these MSs. and could not check their contents, however the entries in *NCC*, which quote the first three of these works (the letters *त* and *द* did not appear yet) do not permit to assume that these works contain any riddles.

276. Divided into *kriya*-, *karma*-, *karana*-, *sahpradāna*-, *apādāna*-, *adhikāra*-, *sambadhana*- and *sambandha-gupta-s*.

277. Cf. para. 1173 1 above.

with *prahelika*- and *kaṭṭāni* riddles; the second entitled त्रियागुप्त-कतुगुप्त-कमंगुप्त-संधिगुप्त-विन्दुमती-चित्र-भाषाचित्राख्यानम् (34; verses 534-550) deals in particular with *gupta*-, *citra*- and *bhaṣācitra*-riddles; and the third entitled प्रश्नोत्तराख्यानम् (35; verses 551-568) deals in particular with *praśnottara*-riddles. There exists also a chapter on *samasya*-s (32; verses 494-513). Many of the riddles were taken from VMM. as well as *alamkāra*-s. e.g. by Dandin; some were also composed by Śārngadhara himself, Deveśvara, Śrikanṭha-paṇḍita, Hariharadeva, etc. (The latter authors are little known poets).

123.3. Some of scattered riddles²⁷⁸ were also quoted in other older *subhāṣita-samgraha*-s, such as, for instance, the anonymous *Subhāsitamuktāvali* (from the end of the 16th and the beginning of the 17th century); the unpublished *Prastāva-ratnākara* by Haridāsa, son of Puruṣottama of the Karṇa family from the middle of the 16th century which contains mostly *prahelika*- and *kaṭṭāni*-riddles²⁷⁹; the *Padyaracānā* of Lakṣmana Bhaṭṭa Āṅkolakara from the 17th century; the *Padyavani* of Venīdatta from the 17th century; the unpublished *Subhāṣita-bhāvali* of Śri Harikavi, from the second half of the 17th century²⁸⁰; the *Vidyākara-sabarasaka* of *Vidyākaramiśra* (from the 19th century) and others.

123.4. Some *subhāṣita-samgraha*-s quote also some riddles (*praśnottara*-riddles) but not for the purpose of quoting them as riddles but in order to quote some descriptive verses, usually included in the anthologies. Therefore, we find some *praśnottara*-riddles in the oldest, known today, *subhāṣita-samgraha*, viz. in the *Subhāṣita-ratna-kośa* of *Vidyākara*.

124. On the other hand, we find long chapters containing various categories of riddles²⁸¹ in most of the modern *subhāṣita-samgraha*-s, in particular, in the *Subhāṣita-ratna-bhāṇḍāgāra*, *Subhāṣita-sudhā-ratna-bhāṇḍāgāra*, *Subhāṣita-ratnākara* of *Bhāṭṭavadekar* and scatter riddles in the *Subhāṣita-ratna-mālā*, *Samayocita-padya-ratna-*

278. i.e. not quoted in special chapters of *subhāṣita-samgraha*-s.

279. Preserved in the Library of the Asiatic Society of Bengal (H.S. VII 5449/9772).

280. Cf. L. Sternbach, *On the Subhāṣita-bhāvali and the Subhāṣita-ratnākara* in *IGJRI*, 23, 3.4; pp 101-147.

281. Cf. para. 51 above.

mālikā, etc. Even O. Böhtlingk in his modern *Indische Sprache* edited and quoted some riddles which he took from the MSs. of the *Suhāṣitāṃga*.

125. Riddles were also quoted in Sanskrit literary works (epics, *kathā*-literature, including *Jātaka-s*²⁸², in particular the *Mādhavānala-kāmakandala-kathā*²⁸³, Bhavadēva Sūri's *Pārśvanāthacaritra*²⁸⁴, Rājāśekhara's *Antarakathāsaṃgraha*²⁸⁵) and *alaṃkāra-s* where they were quoted to illustrate the different categories of riddles²⁸⁶, e.g. in Dandin's *Kāvyaadarśa*, or the various rhetorical blemishments or particular poetical characteristics²⁸⁷ and only seldom in order to explain the riddles, as such²⁸⁸. Also in Sanskrit dramas we come across riddles (*nālikā-s*) and enigmas which conceal the sense under joking words; they are with or without answers. In the *Prasannarāghava*, for instance, Sūtradhāra gives by the use of enigmatic expressions a clue to its title (1.7), while Rājāśekhara in the introduction to the *Bālarāmāyana* only to the title of the drama by enigmatic expressions. There existed also in Sanskrit a special type of farce, the *prerāṇa* (*Kāvyaṇuśāsana* 8.4) which featured deformed and fantastic characters who amused the public by humorous riddles (*prahelikā-s*) and agreeable music. These *prerāṇa-s* were the precursors of modern *samāda s* full of humour and erotic suggestions sung now at fairs and festivals. It must be however noted that the literary works mentioned above are only few examples of many Sanskrit works which contain riddles, since most Sanskrit literary works are interspersed with riddles, puzzles, enigmas, etc.

282. Cf. paras. 20-26. Cf. Th. Benfey, *op. cit.* fn. 63

283. Cf. paras. 118. 5 and 62. 5.

284. Cf. M. Bloomfield, *On the Art ...* (*op. cit.* fn. 55).

285. Th. Zachariae., *op. cit.* (fn. 49). Cf. M. Winternitz, *A History of Indian Literature*, II, University of Calcutta, 1933; p. 544.

286. Cf. para. 31 above.

287. E.g., *praśnottara-citra* and *bhōja-citra*-riddles. (*Kāvyaalaṃkāra* of Rudraṭa, *Kāvyaaprakāśa* of Mammaṭa, *Kāvyaṇḍīpa* of Govinda, *Kāvyaalaṃkāra* of Bhāsmaha, *Kuvalayananda* of Appayya Dīkṣita, *Aṭaṃkāramahodadhī* of Narendraprabha Sūri, *Alaṃkāraśekhara* of Keśavamiśra, etc.)

288. E.g. *Sahityadarpana* of Viśvanāthakaviśa, *Sarasvatikanṭhābharana* of Bhōja, the *Śṛṅgāraprakāśa* of Bhōja. The last one gives 24 *śabdalaṃkāra-s* and among them *prahelika-s*, *gūḍha-s*, *praśnottara-s*, as well as *citra-s*. Bhōja explains with illustrations the varieties of riddles in the *śabdalaṃkāra* section. (Cf. Dr. V. Raghavan, *Bhōja's Śṛṅgāraprakāśa*; pp. 25, 622).

126.2. While Dandīn discussed elaborately riddles and their 16 categories²⁹¹, Bhāmaha mentioned them only, but at the same time stated that *prahelikā-s* were serious compositions possessing varied constituent meanings.

127. Though Dandīn and Rudraṭa did not consider riddles as constituting poetry, they did not consider them as devoid of any real value.

128. On the other hand, the *Sāhityadarpaṇa* stated clearly that riddles "which being opposed to flavour (*rasa*) are no ornament in poetry (being useless and ugly) as a hump (on the human body)"²⁹².

129. Also Ānandavardhana in his *Dhvanyaloka* does not recognise any piece of poetry to any composition in which *rasa* is absent, thus also to riddles.

130. Since many treatises on rhetorics contain chapters on riddles, or mention riddles, European scholars in the nineteenth and in the beginning of the twentieth century considered riddles as a part of the *alaṅkāra* literature. Therefore, J. Eggeling and A.B. Keith when preparing the catalogue of Sanskrit and Pāli MSs, in the India Office Library (II.2) ranked collections of riddles (VMM, etc.) among rhetorics²⁹³. That was wrong, since riddles have nothing in common with the study of poetics as such ; they are only mentioned in the treatises of rhetorics as a specific type of literary composition and must be considered as such. They form a distinct type of literary expression and since each riddle stands for itself and is composed in a stray, detached verse, riddles belong to the *muktaka*-type of literature of which they constitute a distinct sub-category.

291. In the *Kavyādarśa* (3. 106-7) mention is made of the sixteen categories of riddles described in detail (see paras, 32-48) and in addition fourteen categories of riddles—bad riddles or with blamishes (दुष्टा) which are not described and not defined.

292. Translation from the *Bibliotheca Indica* 9. See para. 49. 2 above

293. The same mistake was committed recently, and probably for the same reasons, by S. C. Banerjee in his *A Companion to Sanskrit Literature* where he considered the VMM. a work on poetics (p. 372). Cf. above fn. 256.

VI. RIDDLES AS A DISTINCT CHAPTER OF
SANSKRIT LITERATURE

126. The approach to riddles by the authors of *alamkāra*-works was very different,

126.1.1. The *Kāvyaadarśa* (3.97), as mentioned before²⁸⁹, stated :

क्रीडागोष्ठीदितोदेषु तज्जैराशीर्णमन्त्रणे ।
परव्यामोहने चापि सोपयोगाः प्रहेलिकाः ॥

(One can benefit from *prahelika*-s in entertainments, in amusements, in discussions with those who know the subject at a special place, and if one wants to confuse another person²⁹⁰).

126.1.2. A similar approach can be also observed in the *Jayamaṅgala*, the commentary on the *Kāmasūtra* of *Vātsyāyana* (ad 1.3.16). According to *Yaśodhara* the *prahelika*-s are considered as well known and recognised in the world (*lokapratīta*) suitable for play (*kṛīḍa*) and disputation (*vada*). He considered them as one of the 64 arts (*kālā-s*).

126.1.3. *Prahelika*-s were also used for testing poets as to their abilities and intelligence ; according to some *Prahandha*-s, and particularly the *Prahandha-cintāmani*, some poets were examined and had to prove their skill by solving riddles and/or by completing verses left unfinished (*samasya*).

126.1.4. The *Śārngadhara-paddhātī*, describing in the beginning of the anthology its contents (v. 20), praised those who were able to solve riddles.

289. See para, 26 above.

290. *Bhoja* in his *Śṛṅgāraprakāśa* (*Raghavan*, p. 369) says that *prahelika*-s, *gūḍha*-s and *prafnoṭtara*-s are for entertainment, in social gatherings and for contests with rivals *Rudraṭa* says :

मात्राविन्दुव्युत्के प्रहेलिका कारकक्रियागूढे ।
प्रस्तोत्तरादि चाग्यत् क्रीडायामोपयोगविदम् ॥ (5. 24)

126.2. While Dāṇḍin discussed elaborately riddles and their 16 categories²⁹¹, Bhāmaha mentioned them only, but at the same time stated that *prahelikā*-s were serious compositions possessing varied constituent meanings.

127. Though Dāṇḍin and Rudraṭa did not consider riddles as constituting poetry, they did not consider them as devoid of any real value.

128. On the other hand, the *Sāhityadarpana* stated clearly that riddles "which being opposed to flavour (*rasa*) are no ornament in poetry (being useless and ugly) as a hump (on the human body)"²⁹².

129. Also Ānandavardhana in his *Dhvanyaloka* does not recognise any piece of poetry to any composition in which *rasa* is absent, thus also to riddles.

130. Since many treatises on rhetorics contain chapters on riddles, or mention riddles, European scholars in the nineteenth and in the beginning of the twentieth century considered riddles as a part of the *alamkāra* literature. Therefore, J. Eggeling and A.B. Keith when preparing the catalogue of Sanskrit and Prākṛit MSs. in the India Office Library (II.2) ranked collections of riddles (VMM, etc.) among rhetorics²⁹³. That was wrong, since riddles have nothing in common with the study of poetics as such ; they are only mentioned in the treatises of rhetorics as a specific type of literary composition and must be considered as such. They form a distinct type of literary expression and since each riddle stands for itself and is composed in a stray, detached verse, riddles belong to the *muktaka*-type of literature of which they constitute a distinct sub-category.

291. In the *Kāvyaṅdarśa* (3. 106-7) mention is made of the sixteen categories of riddles described in detail (see paras. 32-48) and in addition fourteen categories of riddles—bad riddles or with blamishes (वृत्त) which are not described and not defined.

292. Translation from the *Bibliotheca Indica* 9. See para. 49 2 above.

293. The same mistake was committed recently, and probably for the same reasons, by S. C. Banerjee in his *A Companion to Sanskrit Literature* where he considered the VMM, a work on poetics (p. 372). Cf. above fn. 256.

VII. SOLUTIONS TO SANSKRIT RIDDLES

131. Sanskrit riddles had to be composed in verse, preferably in four *pada*-s but no more than eight *pada*-s. Their solution had to be based on clear language and no obscene meaning could ever be suggested in treatises of poetics and other classical sources (Vi.dh.-p.3.16)²⁹⁴. They were usually difficult to solve and therefore required commentaries; they were real intelligence tests and they required from the receiver of the riddle not only wit and cleverness, but also thorough knowledge of mythology²⁹⁵, grammar, rhetorics (including the knowledge of, at least, the basic *alamkāra*-literature), phonetics²⁹⁶, metrics, mathematics, languages²⁹⁷ and, in particular, a vast knowledge of Sanskrit vocabulary.

132. The knowledge of grammar had to be profound; the receiver of the riddles had to know, not only, for instance, what

294. This was clearly stated in Vi.dh.-p. (3. 16). Classical *prahelika*-s which occur in ancient literary sources, including *alamkāra*-s, are always clean. This remark applies to Sanskrit riddles but not necessarily to Prakrit riddles, e.g. of Hāla or Jayavallabha, since both these authors are representatives of folk literature where riddles deal often with sexuality. And so, Hāla in his *Sattasaī* quotes some riddles, which although not obscene, mention the *viparīta*-enjoyment (816 repeated in the *Vajjalagga* 611) and Jayavallabha in his *Vajjalagga* give some details of techniques of unnatural sexual enjoyment (620) or details of love making (619, 624). Such riddles do not appear in the Sanskrit classical literature. However, in the course of time and particularly in folk literature both the language and / or the meaning of the riddles became often obscene. For instance, a favourite riddle in modern times and in modern Indian languages refer to sexual acts. Popular is a riddle known, for instance, in Marāṭhī and Gujarātī; "one went to the port and the two remained on the pier". Here the language is clean but the meaning is obscene. On the other hand we find modern riddles where the language is obscene and the meaning is clear, e.g. the following Marāṭhī riddle: "The young she-buffaloe came from the Ghats. There is a stick in her genitals and she squeaks". The answer is the bulb of garlic. We also find in the folk literature riddles couched in obscene language with in obscene meaning.

295. Every intelligent Hindu knew mythology well. Cf. SR. 198, 40, SSB. 552, 39; SRK. 164, 27 (fn. 211): for the solution of this riddle the knowledge of mythology was essential.

296. Together with the knowledge of the *nāgarī* alphabet which divides the letters phonetically.

297. E.g. for solving the *bhāṣa-citra*-riddles. Cf. paras. 113 to 115 above.

words are indeclinable²⁹⁸, the roots of some words²⁹⁹, that the adjective is related to the noun³⁰⁰, the different cases of the nouns³⁰¹, the form of nominative, dual of nouns³⁰², etc. but even know the *sūtra*-s of Pānini³⁰³ and Pānini's teachings.

132.1. For instance, a typical grammatical riddle (a charade) appears in VMM.³⁰⁴ :

किमव्ययतया ह्यार्तं कस्य लोपो विधीयते ।
वृत्तं शब्दविदो ज्ञात्वा समाहारः क उच्यते ॥

(What is known as an indeclinable³⁰⁵? Which is ordained to be dropped³⁰⁶? Tell me, grammarians, after having well considered, what is called *samāhara*³⁰⁷?).

132.2 The solution to this question presupposes the knowledge by the receiver of the riddle of the Aṣṭādhyāyī of Pānini and its *sūtra* (1.2.31) reading समाहारः स्वरितः.

133. The rules of *samdhī*³⁰⁸ and phonetical rules, in general,³⁰⁹ had to be very often applied (particularly in the *alapa*-riddles). Also

298. E.g. SR. 200. 40 etc. Cf. para. 94. 1.

299. E.g. SR. 193. 39 etc. Cf. fn. 210.

300. E.g. VMM. 2. 60, etc. Cf. fn. 312.

301. E.g. the vocative. Cf. paras. 72. 1 ; 72. 2.

302. E.g. SR. 193. 40 etc. Cf. fn. 211.

303. E.g. para. 132. 2.

304. E.g. VMM. 2. 62, SR. 199. 21 ; SSB. 155. 21.

305. Re: स्वर the heaven.

306. Re: इत् the technical term इत् .

307. Re: स्वरितः the mixed tone lying between high and low.

308. धा+घ=घा ; घ+घ=घा ; घ+क=घक् ; घ(धा)+उ(क)=घो ; घ+इ(ई)=ए ; the rules of *samdhī* were not always applied correctly and the ending घः changes sometimes into घोर् or घर् or घो ; or even घा ; उ into व and when the solution to the charade had to be read backwards ञ is used instead of ऋ, घ instead of घ्य, etc. ; also व and घ are interchangeable. Sometimes the gist of the riddle depends even on the use of *samdhī* (e.g. SR. 187. 19 ; SSB. 533. 19 ; SGPS. 179. 4 ; or SRK. 154. 30 ; Subhāṣitāraṇya 324.) or change of त् before घ to द् ; क् before घ to घ् ; स before र to र ; न before ज to ज ; and many others. (Cf. para. 63. 1).

309 A riddle, a tricky one, based on the knowledge of phonetics appears,

the good knowledge of the *devanāgarī* alphabet, based on phonetical principles, had to be known well³¹⁰, as well as a thorough knowledge of metrics³¹¹ and a good mathematical mind³¹² were necessary.

134. The knowledge of the vast Sanskrit vocabulary and the knowledge of many Sanskrit synonyms was essential for the solution of riddles, in particular, the *alapa*-riddles³¹³.

for instance, in the *Parāvanṭha-charitra* (III 2) where the clever parrot asked ; it does not occur in नाग and नारङ्गी, but it appears in निम्ब and तुम्ब ; when one says appears (लग) it does not appear . when one says ; does not, does not appear (मा मा=लग) it appears strongly ... The proper answer to this riddle (*pralīka*-riddle) is "the rounding of the lips" (in the pronunciation of labials). (For further explanation see M. Bloomfield, *On the Art ...* (op. cit. fn 55); p. 32 fn. 67.

310. E.g. *Parāvanṭha-charitra* quoted above (cf. para. 23) where one of the questions asked was what follows the letter ख (Re ग) and to choose a letter from the group where the letter ष appears (Re ट) Also in another charade (cf. para 88) it was asked to choose a letter from the group म (Re: ष).

311. E.g. in a *bahir-alapa*-riddle (SR. 203.96 ; SSB. 561 97 ; SRK, 167. 10) one of the questions asked for a metra composed of short syllables of the number of the great mountains and with long syllables of the number of seas (Re: *mālinī* metre).

312. A tricky mathematical question is, for instance, found in a charade where one of the questions is which number gives sense by completion to a number of zeroes (Re. एका) (VMM 2 60, SR. 200. 46 ; SSB. 557. 49). Also other mathematical riddles are numerous (e.g. SR. 187. 19 etc.).

313 The solution to *antar-alapa*-riddles is less difficult than to the *bahir-alapa*-riddles, since in the first case the final solution is found in the text of the charade, unless it is a *samāsāntar-alapa*-riddle (cf. paras. 96-7). It is, for instance, very easy to solve the following charade :

कस्तूरी जायते कस्मात् को हन्ति करिणा शतम् ।
किं कुर्यात् कातरो युद्धे मृगात् सिंहः पलायनम् ॥

(PV. 832 ; Pad. 108. 19 ; Sama 2 म 20 ; SRM. 2. 2. 358 ; SR. 196. 1 ; SSB. 550. 1 ; SRK. 164. 25 ; IS. 1806). In this charade *d* contains the final answer, viz. मृगात् सिंह, पलायनम्. The person solving this charade, has therefore a ready answer and it will be easy for him (her) to reply to the first question मृगात् (from deed); to the second question सिंहः (lion) and to the third question पलायनम् (running away). This charade can be easily solved even by a child. (It was, therefore, put as the first charade amongst the *antar-alapa*-s in SR. and SSB.). However, not all *antar-alapa*-riddles are so easy to answer. (Cf. para. 43).

135. Particularly difficult to solve were the *bahir-alapa*-riddles which depended on the proper selection of words to which many synonyms exist.

136.1 As an example the following *bahir-alapa*-riddle may be quoted :

कः पूज्यः सुजनत्वमेति कतमः नव स्थीयते पण्डितः
 श्रीमत्या शिवया च केन भुवने युद्धं कृतं दाहणम् ।
 किं वाञ्छन्ति सदा जना युवजना ध्यायन्ति किं मानसे
 मत्प्रश्नोत्तरमध्यमाक्षरपदं भूयात्तवाशीर्वचः ॥³¹⁴

136.2.1. This charade is composed of seven questions, the last contains the solution of the charade (not included in the text); it is देव सर्गो भव (may you have a high position like the gods). To solve this charade, only the middle syllable had to be taken into consideration being the replies to the first six questions. The first question asks: "who is fit to be honoured?" there are many answers to this question, e.g. the father, the mother, the parents, the *guru*, Brāhmana-s, etc. The correct answer in this case is: the Brāhmana-s (भूदेव but it could also be: ब्राह्मणः; दाहवः; द्विजातिः; द्विजन्यः; मुखजः to mention a few synonyms of the word भूदेव containing an odd number of different syllables³¹⁵); here the middle syllable is दे but it could have also been ह्य, ड, जा, ज, ख. The second question asks: "who becomes good?" Again several answers could have been chosen: those who perform their duties, those who act properly, those who exercise control over themselves, those who are independent, etc. The correct reply is "one who is independent" (स्ववश) but it could also be स्वाधीनः; आत्मसंश्रितः; अनुपाश्रितः; स्वैरचारिणी; स्वच्छन्दवृत्तिः; अपरवशः; अपराधीनः to mention only a few synonyms of the word स्ववश containing an odd number of different syllables; here the middle syllable is व but could have also been धी, सं, पा, चा, न्द, र, रा. The third question asks: "where do learned people remain?" Here also several different answers could have been chosen: with the *guru*, in *Kāsi*, in an assembly, etc. The correct answer is "in the assembly" (मंसदि) but it could also be समाज्या; समूहः; मेलकः; संहारः; उन्द्रकं; to mention only a few synonyms of the word मंसदि containing an odd number of different

314. SR. 204. 119; SSB. 563. 120.

315. Has to be a middle syllable.

syllables ; here the middle syllable is स but it could have also been मा, म्, ल, हा, र्द्र, etc. The fifth question asks : "what do people always desire ?" The answers could be manifold : happiness, gold, riches, success, prosperity, etc., etc. The correct answer is "prosperity" (वैभवम्) but it could also be समृद्धिः ; सम्पत्तिः ; संवृद्धिः ; उदयः ; सुभाग्यं ; कुशल ; कल्याणं ; भाङ्गल्यं ; साफल्यं ; चरितार्थता ; कृतकृत्यता to mention also a few synonyms of the word वैभवम् containing an odd number of different syllables ; here the middle syllable is भ but could have also been म्, म्, वृ, द, भा द, ल्या, ङ्ग, फ, ता, कृ—almost the whole Sanskrit alphabet. The same also occurs in the reply to the last question : "of whom do young men dream". Again the answers could be diverse : women (with hundreds of synonyms), girls (with hundreds of synonyms), youth, young girls, etc., etc. The correct answer is "young girls" (युवतयः) but it could also be तरुणी ; कुमारी ; नवयौवना ; तलुनी ; दिक्करी ; घनिता ; मध्यमा ; ईश्वरी to mention only very few synonyms the word युवति containing an odd number of different syllables ; here the middle syllable is व but could have also been ह, मा, यो, लु, वक, ति, घ्य, स्व, etc.

136.2.2. Certainly for each question the middle letters of their answers are almost limitless. What answer to choose and then what word to choose from among many synonyms of the correct answer ? The task is extremely difficult.

VIII. CONCLUSION

137. As stated above, Sanskrit riddles constitute a distinct type of Sanskrit literature. They belong to the *muktaka*-type of literature of which they form a separate category³¹⁶. Each riddle is in the form of a "detached" verse. They were very popular in India, the more so as Indian poets made always strenuous efforts to express nothing in a straight forward manner and always desired to conceal as much as possible or to express an idea in a round about way (*Dhvanyāloka* 4. 5). Consequently riddles were considered as one of the 64 arts (*kalā-s*). Riddle-making and riddle-solving was a very popular passtime. After work, mostly women and children, used to gather at dusk, and before retiring, asked riddles and tried to guess their answers. It is known that in later times, before or during the marriage ceremonies, the relatives and friends of the bride or the bridegroom, in order to test the intelligence, or for mere amusement, used to ask the other party riddles. When one of the parties could not give a proper answer to the riddles they could have been twittled which, in turn, lead sometimes to violence.

138. Sanskrit riddles and puzzles, as preserved in different ancient and modern sources, embrace today's enigmas,³¹⁷ logogriphs (calembourgs, puns),³¹⁸ anagrams,³¹⁹ charades,³²⁰ rebuses,³²¹ conundrums,³²² mathematical riddles,³²³ grammatical riddles,³²⁴ riddles based on the sciences

316. Cf. para. 130 above.

317. E.g. paras. 27 ; 28

318. E.g. paras. 32 ; 40. 5 ; 62. 3 ; 63. 3 ; 141.

319. E.g. para. 68. 2.

320. E.g. paras. 78 sqq.

321. E.g. paras. 62 ; 100. 4.

322. E.g. paras. 40 ; 57 ; 113.

323. E.g. paras. 39. 4 ; 63 and fn. 312.

324. E.g. paras. 68 ; 77 ; 133 and fn. 303, including those based on syntax (e.g. paras. 35 ; 36).

of rhetorics and poetics,³²⁵ metrics,³²⁶ phorotics,³²⁷ as well as ethical riddles,³²⁸ accomplishments of difficult and puzzling tasks,³²⁹ riddle questions³³⁰ and clever replies to tricky questions,³³¹ or intelligence tests,³³² Also letter games (reminding today's game of scrabble),³³³ charades combined with *samasyā-s*,³³⁴ (or a game consisting in completing unfinished verses), as well as enigmatic questions which were rhetorical questions to which the questioner did not expect to receive an answer, or assertions which sound like riddles but in reality are not riddles³³⁵ were also common in India.

139. Indian riddles do not correspond always to European riddles of today. Indian riddles are more diverse and multiform than today's riddles. Also the definition, or connotation of a riddle in Sanskrit is broader; even some problems of the syntax can, for instance, be considered in Sanskrit nomenclature as a riddle, while a great part of Sanskrit riddles would not be considered as a "riddle" today.³³⁶ Common riddles (*prahelikā-s*) and charades (*alāpa-s*) correspond to today's European riddles and charades; they require, in the first place answers on the names of Hindu mythology, common objects of nature and articles of household use (in the case of *alāpa-s* more than one such answer, of which one syllable or letter was only taken were combined to form a single answer). The

325. Particularly *alamkāra-s*, e.g. paras. 107; 108 sqq.

326. E.g. frs. 311.

327. And based on the knowledge of the alphabet, e.g. para. 39.4 and frs. 309; 310.

328. E.g. paras. 15, 2; 18 2.

329. E.g. paras. 20. 1; 20. 3; 24. 3. 1.

330. E.g. para. 22.

331. And wise judgments. E.g. paras. 24. 1. 2; 24. 3. 1.

332. E.g. paras. 20. 1; 20. 3.

333. E.g. paras. 101. 3; 101. 4.

334. E.g. paras. 97; 98.

335. E.g. paras. 21; 22.

336. E.g. para. 24. 3.

other categories of riddles, though in principle similar to today's European riddles, show some peculiarities, due to the distinctive features of Sanskrit.

140. Since riddles depend on the ingeniousness and cleverness of the receiver of the riddle, they had to be composed in a clever and inventive manner; consequently it is impossible to give a more complete picture of the different types of riddles. Otherwise it would become too easy for the receiver of the riddle to solve them. The above mentioned types of riddles are therefore not exhaustive and we often find other types of riddles, in particular, a combination of two or three types of riddles. That was cleverly foreseen by Daṇḍin in his *Kāvya-darśa* when he conceived the *samkīrṇa*-riddles³³⁷.

141. And so, for instance, other types of riddles, which are difficult to rank amongst any of the above named categories of riddles are riddles on letters or *akṣara*-s³³⁸ or riddle litanies³³⁹, as well as typical calembourgs (puns) which could be considered as kind of the *samāgata*-riddle of the *Kāvya-darśa* or *samādhi-gupta*-riddles of the *subhāṣita-samgraha*-s³⁴⁰.

337. Cf. para. 48.

338. The riddles on letters or *akṣara*-s occur, for instance, in the *Parvānātha-caritra* (III. 2) and are on the letter *घा*, on the *akṣara* घि(क) or घिक्कर, or on the *akṣara* न्. To illustrate this kind of riddles the one on the letter घ (घा) is here quoted: it says that even a beggar (कृपाण) may be honoured by the king (by lengthening the middle *akṣara* from घ to घा, i.e. to कृपाण—sword); even a noble (उदार) will be best by grief (by shortening the middle *akṣara* from घा to घ, i.e. to उदर—belly); and even one addressed by name (प्राख्यात) will remain unknown (by shortening the first *akṣara* from घा, to अ—प्रख्यात).

339. Riddle litanies or number riddles were already known in the *Mahābhārata*. In the *Aranyaka-parvan* we find a riddle game in which Aṣṭivakra vanquished Vandin who, though well versed in the enumeration of the things of which there are one, two, three and so forth, could not get past thirteen, whilst Aṣṭivakra enumerated all the things. Afterwards number-riddles appear in the Buddhist and Jaina literature.

340. A typical calembourg is, for instance, the following verse:

142. By describing the different categories of Sanskrit riddles and puzzles, we can gain only a general picture of Sanskrit riddles, a broad outline of this distinct type of Sanskrit literature. It is, however, impossible, due to the inventiveness of the authors of Indian riddles, to give a full account of the various Sanskrit riddles and their place in the Indian folk-literature as well as to describe the entire richness of Sanskrit riddles and puzzles.

पादौ घूपय मे पत्नी स्वयं भर्त्रा नियोजिता ।

न तया (नतया) घूपिती पादौ भर्तुराज्ञा न खण्डिता ॥

(Subhāṣitārnava 284, IS. 4042). Here the calembourg depends on the reading of the words न and तया separately or together; consequently the verse would mean: "Perfume me my feet, so was the wife ordered by her husband; she did not (perfume) (or; she towed) and the order of the husband was not violated." On the same reading separately or together the following calembourg is based:

समादिशस्विता पुत्रं लिख लेखं ममाज्ञया ।

न तेन (नतेन) लिखितो लेखः पितुराज्ञा न खण्डिता ॥

(Subhāṣitārnava 290; IS. 6846).

ACKNOWLEDGEMENT

I gratefully remember, in this context, my scholar friend, the late Ācārya Dr. Vishva Bāodhu Shastri, former Joint Secretary and Director of the Vishveshvaranand Vedic Research Institute, in whose initiation my fruitful association with the said Institute started as early in 1951 and under whose able General-Editorship several of my books, to wit, 1. *Gaṇikavyūttā-saṁgraha*; 2. *Caṇakya-nīti-text-tradition*, in 5 parts; 3. *Subhāṣita-saṁgraha-s as Treasuries of Caṇakya's Sayings*; and 4. *Bibliography of Kauṣīlyā-Arthasastra* saw the light of the day and who was also kind enough to accept my voluminous work, the *Maha-subhāṣita-saṁgraha* for publication. And, now that the present Study of mine is being issued, it is my pleasant duty to place on record my great appreciation of the excellent work done by Śrī S. Bhaskaran Nair as the Geoeral Editor of the Series in which the book under issue appears. He often made several scholarly suggestions which were always to the point and, therefore, readily accepted by me. My thanks are also due to Śrī Raj Kumar Parashar who assisted the General Editor in seeing the work through the press. Finally, I once again express my sincerest thanks to the Management of the V. V. R. Institute, Hoshiarpur for accepting this book of mine also for publication.

LUDWIK STERNBACH

Collège de France,
Paris,
1st May, 1975.

S U B J E C T I N D E X

- Abhidhānacintāmaṇi 27, 2
 Abhidharmapitaka 22
 **adhikaraṇagopana* see *gupta*
 **adhikaraṇa-gupta* see *gupta*
 **adṛśya-viśaya* (*manasi*) see *rebus*
 **adyuttara-riddle* 115
 Agni fn. 19
 Aitareya-brāhmaṇa 10.2; fn. 2, 68
 **ajamāragadhā-riddle* 115
akṣara-s 115; fn. 217, 338;
 see also: *alapa-s*, *samasyā-s*,
vyasta
 **akṣara*° see *cyuta*
 **akṣaravaiparītya*° (see *cyuta*)
alamkāra-s 49.2, 97.2, 107.2, 108,
 110, 114.2.2, 123.1, 123.2,
 125, 126, 130, 131, 132, 133,
 134, 135, 136; fn. 242, 294,
 311, 313, 325
*Alamkāra*kaustubha 119.2.2
Alamkāra(kula)pradīpa 119.2.2
*Alamkāra*mahodadhī fn. 138, 240,
 242
*Alamkāra*muktāvalī 119.2.2
*Alamkāra*sāhgraha of Amṛtā-
 nandayogin fn. 242
*Alamkāra*śekhara of Keśavami-
 tra fn. 257
 **alapa-riddles* (*antar-alapa*, *bahir-
 alapa*) 49.4, 51, 78-96,
 98-101, 104, 117.1, 123.1,
 133, 139; fn. 69, 187, 189,
 197, 205, 211, 236, 244. See
 also *charades*; *samasyā-
 antar-alapa*
 Ālavaka-sūtra 182
 alphabet 133; fn. 296, 310, 327,
 338
 **amantrita-gupta-riddle* see *gupta*
 Amara 117.4
 Amarakośa 27.2
 anagrams 28, 29.2, 138
 Ānanda 118.5
 Ānandavardhana 129
angavidyā 25
 Antara-kathī-sāhgraha 23.2, 125;
 fn. 49
 **antar-alapa* see *alapa*
 **antar-alapika* see *alapa*
 **antottara-riddle* 115
antyaḥkṛitā fn. 217
anusvāra 100
 **anyarthatā-riddle* see 49.1
 **apādāna-riddle* see *gupta*
 **apādānagopana* see *gupta*
 apahnutaya* (nuti*)-riddle 42.5,
 42.6, 51, 52, 58-66, 115

1. Numbers after the entries refer to paragraphs of the text; numbers after "fn." refer to the relevant footnotes. Asterisks (*) preceding entries denote different categories of riddles.

- **apahnutinirdeśa* see *apahnutaya*
 Āpastamba-śrauta-sūtra 10.2
 Appayya Dikṣita 119.2.1
 Archer W.C. fn. 1
 Aristophanes 29.1
 Arrowsmith R. fn. 9
- **arthadā*-riddle 49.1
 **arthagaḍha*-riddle 115
 **arthakart*-riddle 42.1
 Arya S. P. fn. 1 (addenda)
 Āryaseva fn. 259
asraya 46.1
asrita 46.1
 Aṣṭādhyāyī 104, 132.1. See also
 Pāṇini
 Āśvalyana-śrautasūtra 9.2, 10.2 ;
 fn. 2
asvamedha 3, 5.3 ; fn. 2
 Aśvins 97.2
 Atharvaveda 6, 7, 10.2, 27.3 ;
 fn. 2, 12, 13, 15, 68
 Ātmirāma 117.5
 Avacūni 117.5
 Avesta 4.2
- **bahir-ālāpa*-riddle see *ālāpa*
 Balarāmayana 125
 Bāṇa 74, 97.2, 79.3, 117.3.2
bandha 49.1
 Bānerji S. C. fn. 256, 293
 Benfey Th. fn. 49.63, 232
 Bergeigne A. fn. 27
- **bhāgnottara*-riddle 115
 Elagrat D. fn. 1, 3, 31, 36, 54,
 55, 68, 69
 Bhāmaha 49.2, 126.2 ; fn. 287
- Bhāmukara fn. 225
 Bhartṛhari, Bhartṛhari's *śataka*-s
 107.2 ; fn. 242
- **bhaṣa-citra*-riddles 51, 103, 113-
 114, 121.2 ; fn. 246, 255,
 287, 297. See also *citra*-
 riddles
 Bhāṭṭaraḍekar see Subhāṣita-
 ratnākara
 Bhāva 118.1 ; fn. 262a ; see also
 Bhāvaśataka
 Bhavabbūti 97.2, 97.3, 97.9
 Bhāvadēva-sūri 23, 125
 Bhāvaśataka 62.5, 118 ; fn. 144,
 268, 275. See also : Bhāva
- **bhēdya*-(*bhedaka*)-riddles 115
 Bhoja 27.2, 49.2, 97.2, 97.3, 97.5,
 117.3, 120. See also : Bhoja-
 prabandha, Sarasvatī-kaṇṭhā-
 bharaṇa, Śāṅgaraprakāśa
 Bhojaprabandha 97.2, 97.3, 97.4,
 97.5, 97.6, 97.7, 97.8, 97.9 ;
 fn. 149. See also : Bhoja
 Bilhāra 107.2
- **bindu-cyutaka* see *cyuta*
 **bindumant*-riddle 115, 123.2.
 See also : *cyutaka*-riddles
 (*bindu** ; *visarga**)
 **bindumati* see *cyuta*
 **binduvaiṣṭya* see *cyuta*
 blemishes see *doṣa*
 Bloomfield M. 4.1 ; fn. 2, 5, 6,
 10, 13, 55, 284, 309
 Böhtlingk O. 124 ; fn. 229, 234
 Brahmana-s 10.2
 Brahmarakṣasa 97.2

- **brahmavadya* (*°vādyā*) 3 ; fn. 2
See : *brahmodya*
- **brahmodya* 3, 5, 11, 27.3 ; fn. 2.
See : *brahmavadya* (*°vādyā*).
See also riddles, theological
- Bṛhadāraṇyaka-upaniṣad 10.2
- Bṛhaddevatā fn. 68
- Bṛhaspati 11.3.2
- Bṛhatkathā fn. 60
- Brough J. fn. 119
- Buddhavaktramaṇḍana 119.1
- Buddhist literature on riddle
17-22
- Bühler G. fn. 23
- Caillois R. fn. 60, 71
- cakra* 115 see : *citra*-riddles
- calembourgs 28, 29.1, 63.4, 138 ;
fn. 340
- Camatkaracandrikā fn. 275
- campū* 97.3
- Caṇḍidāsa 119.2.1
- Candrakīrti fn. 259
- Candragomin 117.3.2
- Cassel P. fn. 60
- Categories of riddles 2, 26, 29,
30, 31, 49 1, 49.2, 49.4, 50,
51, 139, 140, 141 ; fn. 291
- Catuṣṣataka fn. 259
- ceṭake* 27.3
- Chalk-circle (chinese) fn. 4
- Chandassūtra 97.8
- Chandonuśāsana 97.9
- charades 28, 29.4, 49.4, 83.2, 84,
100, 138, 139 ; fn. 191, 192,
193, 197, 310, 313. See also :
alapa
- Chauvin V. fn. 57
- **chekapahnuti*-riddle see *apahnuti*
- Chinese literature on riddles 4.2
- Chmielewski J. fn. 7
- Chuang-tsu 4.2
- Ch'u-tzu 4.2
- Ch'ü yüan 4.2
- citra-kāvya* 49.2, 115, 123.1, 123.5.
See also : *citra*-riddles
- **citra*-riddles 51, 108-112, 115,
117.1, 119.2, 3 ; fn. 246,
249, 250, 251, 287, 288. See
also : *bhāṣa-citra*
- Citrakūṭa (chittor) 120
- Cloustin W. A. fn. 60
- Collections of riddles 1, 116-125
- Commentaries 49.2, 53, 60, 62.5,
62.6, 65, 70, 3.2, 76, 117.5,
118 3
- Conundrums 28, 29.6, 40.4, 54, 57,
64, 113, 138
- Cosmic, cosmogonical, riddles
(questions) 4.2
- Cowell E. B. fn. 48
- Cressman H. fn. 49
- Culavagga 22, 22.2
- **cyuta(ka)*-riddles 51, 68, 73-77,
115, fn. 110
- **akṣara-cyutaka* (*akṣaravai-
parityanidarśana*) 49.2, 51,
74, 115

- **bindu-cyutaka* (*binduvai-parityanidaršana*) 51, 74, 115
- **cyutadattākṣara* (*cyutadattākṣaranidaršana*) 49.2, 51, 74, 115
- **matracyutaka* 51
- **sthānacyuta(ka)* (*sthānavai-parityanidaršana*) 51, 74, 115
- **visargacyuta(ka)* (*visargavai-parityanidaršana*; *bindumati*) 51, 74, 115
- **vyañjanacyutaka* (*vyañjanavai-parityanidaršana*) 51, 74, 115. See also: *matracyutaka*
- **cyutadattākṣara*-riddles see *cyutaka*-riddles
- **cyutadattākṣaranidaršana* see *cyuta*
- Dandin 97.3, 119.2.1, 123.2, 127.
See also: *kāvyaḍarṣa*
- Dange S. A. fn. 12
- daśarātra* 3
- **dattākṣara*-riddles 49.2
- De S. K. fn. 270
- Delitsch F. fn. 73
- Demiéville P. fn. 15
- detached verses see *muktaka*
- Deussen P. fn. 12
- Deva-dharma-Jātaka
- Devā(°vata)-samhyutta 19
- Deveśvara 123.2
- dharma* 15.4. See riddles, ethical
- Dharmadāsa 117.3; fn. 255, 257, 259, see also: *Vidagdhamukha-maṇḍana*
- Dhvanylōka 49.2, 129, 137
- Dirghatarā 6
- doṣa* (*duṣṭa*) (blemishes) 31.2, 49.1, 107.2, 125; fn. 291
- dramas, riddles in 125
- Dr̥ṣṭakūṭṣr̥ṇava 120
- **dṛṣya-viṣaya* (*mānasi*) see *Rebus*
- Durgādāsa 117.5
- **duṣṭa-prahelika* 31.2
- Dutt N. N. fn. 37
- **dviḥsamasta*-riddle 115
- **divivyastasamasta*-riddle 115
- **dvyartha*-riddle 115
- Easton H. M. G. fn. 73
- Edda 4.2
- Eggeling J. 130
- **ekacchanna*-riddle 46; fn. 70
- Engelmann R. fn. 49
- enigmas 28, 29.3, 52, 54, 64, 121, 138; fn. 230
- enigmatic answers see riddles
- enigmatic questions see riddles
- Elwin V. fn. 1
- Emenean M. B. fn. 1
- epics, riddles in 13-16
- epigrams 29.8
- ethical riddle 15.2, 138; fn. 38, 54. See also: *dharma*
- Fallon S. W. fn. 1
- farce, riddles in 125
- Fergusson C. A. fn. 1
- folk-literature 1, 142
- Francis H. T. fn. 47

- Frazer J. G. fn. 34
 Führer A. A. fn. 1
 Guido H. fn. 49
 Ganēśa 14
 Garbe R. fn. 49
 *gatapratyagata-riddle 115
 gaunārtha 37
 Gaurikānta 117.5
 Geldner K. F. fn. 34
 Glasenapp H. V. fn. 49
 *gomūtri-riddle 115
 Gonda J. fn. 3
 gopana see *gupta*-riddle
 Gopātha-brāhmana fn. 2
 Gore N. A. 118.7
 Govinda see *Kāvya*pradīpa
 grammar 131, 132. See : gram-
 matically riddles
 *gūḍha-riddles see *gupta*-riddles
 Guṇādhyāya fn. 60
 *gupta-riddles (*gūḍha*, *gopana*)
 32.4, 33.5, 46.5, 49.1, 51,
 67-72, 76, 115, 123.1, 123.2 ;
 fn. 63, 77, 110, 268, 290
 See also : *prahelika*
 —*adhikāraṇa-gurta (°go°) 51,
 71 ; fn. 276
 —*amantrita-gurta (*sambodhana*° ; *sambodhanapadago*°)
 51, 71, 115
 —*apādāna-gurta (°go°) 51, 71,
 115 ; fn. 276
 —*kāraṇa-gurta (°padago°) 51,
 71, 115 ; fn. 276
 —*karma-gurta (°padago°) 51,
 71, 115, 123.2 ; fn. 276
 —*karty-gurta (°padago°) 51,
 71, 115, 123.2
 —*kartykarmakriyā-gurta (*kartykriyāpadago*°) 51
 —*kartykriyā-gurta (°padavor
 gopana) 51
 —*kriyāgurta (*kriyāgo*° ; *kriyā-
 guptakūrakaguptādi*) 51, 70,
 115, 123.2 ; fn. 156, 276
 —*liṅga-gurta (°go°) 51, 71, 115
 —*samāsa-gurta (°go°) 51, 71,
 115
 —*sambandha-gurta (°go°) 51,
 71, 115 ; fn. 276
 —*sambodhana-gurta (°padago°)
 see *amantritagurta*) 51 ; fn.
 276
 —*samdhigurta (*samhitago*°) 51,
 71, 123.2, 141
 —*sampradānagurta (°go°) 51, 71,
 115 ; fn. 276
 —*subvacana-gurta (°go°) 51,
 71
 —*tīvācāna-gurta (°go°) 51,
 71
 —*vacana-gurta 115
 Haeberlin J. 117.6
 Hala see *sattasā*
 Halayudha 27.2, 27.4
 Haridāsa 123.3
 Hariharedeva 123.2
 Harikavi see *Sukhāśitaharivālī*
 Hastings J. fn. 71
 Heug M. fn. 6, 11, 14, 16

Hemacandra 24.3.3, 27.2, 97.8
 Hemavijaya 23
 Henry V. fn. 21, 16
 Hertel J. fn. 49
 Hidale fn. 1
 Hillebrandt A. fn. 12
 Himakara Śarma 120
 **hiyamānakṣara*-riddle 115
hṛdya-riddle 115
 Huizinga fn. 15
 intelligence test see riddles
 Jagannātha 119.2.1
 Jaiminiya-brāmhana 10.2; fn. 31
 Jainist literature on riddles 23;
 fn. 49, 235
 Jalhana see Sūktimuktāvali
 Jātaka-s on riddles 20-22, 125;
 fn. 45, 54. See also; Deva-
 dhamma-ja°; Mahā-umagga-
 ja°; Serabhanga-ja°; vassa-
 ntāra-ja°
 Jayakīrti 97.8
 Jayamangala 126.1.2 see also:
 Yaśodbara
 Jayavallabha 118.7; fn. 294
 Jha G. fn. 239, 248
 **jhimma* 24.4
 Jinaprabha-sūri 117.3.1, 117.5
 Jinasimha-sūri 117.5
 Jinavallabha-sūri 105.120
 Joshi P. J. fn. 1 (addenda)
 judgments, wise 24.3.1; fn. 331.
 Kādambari 25
 Kaegi A. fn. 9
 **Kakapada*-riddle 115

Kala-s 25, 97.2, 137
 **Kalasārabṛdya*-riddle 115
 Kalidāsa 97.2, 97.3, 97.6, 97.7,
 97.8, 97.9; fn. 219
 Kalpadrumakośa 27.5, 103
 **Kalpita*-riddle see *prakalpita*
 Kamalamandira 105, 120
 Kamalāvati 23.1.1
 Kāmasūtra-s, riddles in 25, 97.1,
 126. See also; Vātsyāyana
 **Karaṇagupta*-riddle see *gupta*
 **Karaṇapadagopana* see *gupta*
 **Karma-gupta* see *gupta*
 **Karmapadagopana* see *gupta*
 **Kartygupta*-riddle see *gupta*
 **Kartykarma-kriyā-gupta*-riddle
 see *gupta*
 **Kartykarmakriyāpadago*° see
gupta
 **Kartykriyā-gupta* see *gupta*
 **Kartykriyā-padayorgo*° see *gupta*
 **kartypadagopana* see *gupta*
 Kaśinātha 120
 **katha* 24.3.3
Katha-literature, riddles in 24,
 52, 125
 **katha-prahelka*-riddle 24, 33. See
 also: *kaṣa-kathanaka*
 Kathāratnākara 23
 Kathāsaritsūgara 24.1, 24.2, 24.3.3
 **kathitāpahnuti*-riddle 115
 Katyāyana-śrautasūtra 10.2
 Kauśika-sūtra fn. 2, 12
 Kauśika-brāhmaṇa J. 2.

- Kavikarnapūra fn. 275
- Kavindra-candrasamuccaya fn. 242
- Kavindra-karnābharana 119.2
- Kāvya-darśa 2. 31-48, 49.3, 50.58, 60, 106.2, 125, 126, 139; fn. 41, 69, 108, 111, 163, 252, 291. See also : Dandin
- kāvya-doṣa* see *doṣa*
- Kāvya-kuṭbārah 120
- Kāvya-lakṣaṇa cf Rudrata 114.1; fn. 246, 247, 250, 287
- Kāvya-lakṣanāsūtra of Vāmana fn. 237
- Kāvya-nusācana 49.2, 125
- Kāvya-pradīpa fn. 242, 287
- Kāvya-prakāśa 49.2, 61, 107.1, 119.2.1; fn. 242, 246, 247, 250, 287
- **kāvya-samasya-pāraṇa* see *samasya*
- kāvya-stha* 86
- Kena-upaniṣad 10.2
- Kelso A. fn. 72, 74
- Keśava 117.5, 117.6
- Keśavamīśra 117.5, 117.6 See also : Alankāraśekhara
- **khaṇḍottara*-riddle 115
- Kṛka of Lakṣmī 119.1
- Klatt J. fn. 253, 274
- Knowledge J. H. fn. 1
- Köhler H. fn. 49
- Kondañña 20.2
- **kṛtā*-riddle 49.2
- Krishnamachariar M. fn. 275
- **kriyā-gopana* see *gupta*
- **kriyā-gupta* riddle see *gupta*
- **kriyā-guptādaya* 51. See : *gupta*
- **kriyā-guptakāra-guptādi* see *gupta*
- Kṣemendra 86
- Kumārasena fn. 219
- Kumārasvāmin 117.4
- **kuṣa-kathanaka* 24.3.3
- **kuṣāni* (*kuṣa*, *kuṣāsloka*)-riddle 45.5, 51, 60-66, 118.4, 118.7, 120, 123.2, 123.3; fn. 221, 243
- Kuṭaslokacatuṣkā 120
- Kuvalāyānanda fn. 240, 287
- Laber J. 117.8
- Lakṣmana 121
- Lakṣmanabhaṭṭa Āṅkolakara 123.3
- Lakṣmī Nārāyaṇa 121
- languages in riddles 131. See also : *bhāṣa-cyuta*-riddles
- Lao-tzu 4.2
- Lātyāyana-śrautasūtra 10.2
- **lavāṇi*-songs 105
- Law B. C. fn. 53
- legal questions; see questions
- **leśa*-riddle 49.1
- **liṅga-gupta*-riddle see *gupta*
- **liṅga-gopana* see *gupta*
- logogriphs 23, 29.1, 29.2, 41.5, 62.3, 64, 138
- Long J. fn. 1
- Lou Tsu-K'ung fn. 1

- Madhavunala-Kamakandala-kathā
 118.5 125
 **madhyottara*-riddle 115
 Mahābhārata, riddles in 13-15 ;
 fn. 339
 Mahā-subhāṣita-saṁgraha fn. 186
 Mahā-ummagga-jātaka 20.3
 Mabeśvara 97.2, 97.3, 119.2 1
 Mahosadha 20.3
 Malayagiri fn. 49
 Malhotra S. P. fn. 1 (addenda)
 Mallinātba 119.2
 Mammata, see Kāvya-prakāśa
 **mānasi* see rebus
 **matrācyutaka* see *cyuta*
 **matrā cyutakadaya* 51. See *cyuta*
 **matrāvaiparityanidar*° see *cyuta*
 Mitra K. fn. 1
 Mitra S. C. fn. 1
 Monier-Williams M. 108
 Muir J. fn. 12
 Mukherji B. B. fn. 1
muktaka-literature (riddles)
 130, 137
 Munshi R. N. fn. 1
 **muṣṭa*-riddle see *pramuṣṭa*
 mythological riddles see riddles
 mythology in riddles 45.3, 53, 64,
 131, 139 ; fn. 29.5
 **nagapāśa*-riddle 115
 Nagapura 120
 Nagarāja 118.1
 Naiśadha-carita, riddles in 27.3-
 100.4
 Nakula fn. 39
 **nalika*-riddle 125
 **nāmakhyaṭa*-riddle 125
 **nāmāntarita*-riddle 41, 48.5 ;
 fn. 70
 Nandana 79
 Nandi-sutta fn. 49
 Naqawi S. M. fn. 1
 Narābharaṇa fn. 149, 187
 Naraharibhatta 117.5
 Naravapuri 120
 Naravarman 120
 Narayana Aiyer fn. 105
 Narmada-stone-*samasya* 97.9
 Nerottamadāsa fn. 275
 **nibhṛta*-riddle 42, 49.1, 58 ;
 fn. 70
 Nyāyapañcanana 119. 2.1
 obscenity in riddles fn. 294. (See
 also solution, sexuality)
 Odin 4.2
 Ohlert fn. 74
 **ojasvin* (or *arjita*) riddle 115
 Oldenberg H. fn. 12, 17, 51
 Opamma-Kathā-pāñho 22. 2.4
 **pada-guḍha*-riddle 115
 **pada-guḍha*-riddle 115
pada-samdhī see *samdhī*
 **padma*-riddle 115
 **padottara*-riddle 115
 Padyāṁpta-taraṅgini fn. 200
 Padyaracana 123.3 ; fn. 189, 313
 Padyaveṇī 123.3 ; fn. 135, 225, 313
 Paippalāda fn. 12
 Paiyāra 22

- Paṇini 104, 117, 3, 132 1 ; fn. 162
 Paṇini's sūtra-s 97.8, 132
 parīkṛāṅka* (śasika*) -riddle 45 :
 fn. 70
 Parīśiṣṭaparvan 24 3.3
 Pārsvanātha-caritra 23, 125 ; fn.
 309, 310
 **paruṣa*-riddle 39 ; fn. 70
 Patwardhan M. V. 117.8
 Peterson P. fn. 254, 267
 philosophical riddle 6
 phonetics in riddles 131, 133 ;
 fn. 309
 **phugaḍi* 24 4
 Piṅgala 97.8
 *play-riddles, see *praśnottara*
 riddles
 Plutarch fn. 72
 poetries 107.2, 130, 138
prabandha-s 126.1.3
Prabandha-cintāmaṇi 97.2, 97.3,
 126.1.3
 **prabhīnaka*-riddle 115
Prāheliḱā 120
prāheliḱa-riddle 15 4, 20 1, 23.1.2,
 26, 27, 31.2, 45.5, 49.1, 49.2,
 51, 52-57, 79, 115, 117.1,
 118.7, 119.1, 119.2.2, 123.1,
 123 2, 123.3, 125, 126, 139 ;
 fn. 2, 41, 64, 68, 111, 244,
 288, 290, 294, 309, see also :
 kathapraheliḱa
Prāheliḱakautubhāsa 120
 **prāheliḱānidarśana*-riddle 51. See
 prāheliḱa
Prāheliḱāpābouri-kāṭakhyāna
 120
 **prāheliḱa-pradāna*(riddle-game) 25
Prāheliḱāśrī 120
 **prākalpita*-(*kalpita*)-riddle 40,
 42.4, 60, 62.2 ; fn. 72
Prākṛit-s fn. 255, 294. See also
 bhāṣa-citra-riddles ; languages
 **pramuṣita*(*muṣita*)-riddles 35 ; fn.
 70
Prasannanāṣhava, riddles in 125
Prasanna-sāhityaratnākara fn. 97,
 242
 **praśnadatt*-riddle 103. See also
 pravahliḱa
 **praśnākhyāna*-riddle 104 See also
 praśnottara
Prāśnottaraśikāśaṣṭiśata 105
Prāśnottara 105
Prāśnopaniṣad fn. 12
 praśnottara* (ni*)-riddle (**bheda* ;
 *yugāratna**) 51, 102-107,
 120, 123.1, 123 2, 123.4, fn.
 109, 234, 236, 244, 257, 288,
 290
Prāśnottara-ratna-malika 104
 **praśnottarasama*-riddle 115
Prāśnottarasāṭaka 120
Prāśnottara-ratnākara 123 3
 **prātimāṣa*-game fn. 217
 pravahliḱa*-riddle (*pravahli* [liḱ*],
 prāvaliḱa, *pravahli* *prāvali*
 [**liḱ*]) 27.3, 27.4, 27.5, 27.6,
 49.4, 100.4 103 ; fn. 68
Prerana-s (farce) riddle in 125
 Preston W. D. fn. 1
 problems, tricky 24.3
 **pryāta-prāna*-riddle 115

psychological riddles 6
 Puggalapaññatti 22, 22.1
 puns, see : calembourgs
 Purānic-literature, riddles 25
 puzzles, see : riddles
 puzzling statements, see : riddles
 questions enigmatic 10.1, 138, see
 also : riddles—
 legal 22 2
 perplexing fn. 230
 tricky 24. 1. 2, 138 ;
 see also : rhetorical questions
 Raghavan V. fn. 67, 68, 257, 288
 Rājasekhara 23.2, 97.4 ; fn. 49,
 125
rajasūya 3
 Rāmāyana 16, 56 2
 Ray K. fn. 83
 Rāyamukuta 117.4
rasa 49.2. See also *śyngara-rasa*
 Rasikajivana of Gadādhara fn.
 225, 240
 *rebus (*manasi*) 28, 29.5, 100,
 138 ; fn. 72
 Renou L. fn. 130, 31
 R̥gveda 6, 7, 8.1, 8 2, 10.2, 88.2 ;
 fn. 12. See also : Vedas
 rhetorical questions, see : riddles
 rhetorics 107.2, 130, 131, 138
 Rhys Davids Mrs. fn. 44
 Rhys Davids T. W. fn. 49, 51, 52
 *riddles
 (for different categories of
 riddles see entries with

asterisks * ; also see : cate-
 gories of riddles, anagrams
 calembourgs, charades
 conundrums, enigmas,
 epigrams, logogriphs, puns,
 rebuses)
 —definitions of riddles 28 29
 —Indian and European riddles
 139
 —riddle entertainments 10.1,
 12.2
 riddle games 25 ; see also : *pra-*
heliba-pradāna
 riddle letters 141
 riddle litanies 141 ; fn. 339
 number riddles fn. 339
 play riddles, see *prafnottara-*
riddle
 riddle problems, see : problems,
 tricky
 riddle questions 21, 22 24, see
 also : questions enigmatic,
 legal, perplexing, tricky ;
 rhetorical questions, riddle
 stories 24.3.1
 —enigmatic problems, see : pro-
 blems tricky
 —enigmatic questions, see :
 riddle questions
 —enigmatic answers 22.4
 —puzzling questions, see : riddle
 questions
 —puzzling statements 24.4
 —puzzling tasks fn. 49
 —difficult tasks 24 3.1, 138
 —rhetorical questions 21, 22,
 128. See also : questions

- intelligence tests 20, 22.5, 138
 - wise judgments, see : judgments
 - arithmetical riddles 29 7, 39.4, 63, 64, 131, 138 ; fo. 312
 - brahmodya-s* see above
 - cosmic (cosmogonical) riddles, see above ; see also above : ethical riddles
 - grammatical riddle 36, 76.1, 132.1, 138. See also *gupta-riddles*, grammer
 - mythological riddles 6. See also : *brahmodya-s*
 - psychological riddles 6
 - recreative riddles fn. 54
 - religious riddles see theolo-gical riddles,
 - from supernatural beings fn. 54
 - based on strange situations fn. 54
 - theological (religious) riddles 3, 4.1, 69.1 ; fn. 235. See also : *brahmodya-s*
 - tricky questions, problems ; see : riddle questions, problems, tricky
 - tricky tasks, see : puzzling tasks
 - solutions of riddles, see : solutions. See also : alphabet, metrics, poetics, phonerics, rhetorics, syntax, vocabulary
- romantic tales on riddles 25
- Romāvalīśataka fn. 269
- Roth O. fn 12
- Rouse W. H. D. fn. 48
- Roy S.C. fn. 1
- Ruben W. fn, 6
- Rudraṭa 114.1, 127. See *Kavya-lamkāra* of
- Sabdālamkāra fn. 288
- **śabdiya* riddle 115
- Saddīqi fn. 1
- Sāhityadarpana 49 2, 128 ; fn. 97, 134, 153, 156, 166, 280
- **sakautaka*-riddle 115
- Sakka 20.2
- **śalankāra*-riddle 115
- **samāgata* (*samāgata*, *samāhita*, *samātrata*) riddle 32, 49.1, 141 ; fn. 41, 70, 77, 163
- samāhara* 132.1
- **samāhita*-riddle, see *samāgata*
- **samānarāpa*-riddle 37, 60 ; fn. 70
- **samānāśabda*-riddle 43, 60, 62.1
- **samāsagopana* see *gupta*
- **samāsa-gupta*-riddle, see *gupta*
- **samasta*-riddle 31.3, 215
- **samasyā* (*kavya-samasyā-pūraṇa*, *samasyākhyaṇa*, *samasyā-pūraṇa-vidhi*) 97, 122, 123.2, 126 1.3, 138 ; fn. 218, 219, 219a
- **samasyā-antar-ālapa* see *ālapa*
- Samasyādīpa* 122 ; fn. 219a
- Samasyakalpalata* of Lakṣmaṇa fn. 218
- Samasyāpūrttiḥ* 122 ; fn. 219b
- Samasyārṇava* 122 ; fn. 219a
- **samātrata*-riddle, see *samāgata*
- Samayocita-padya-ratna-mālika* 124, 186 ; fn. 95, 313

- **sambandhagopana* see *gupta*
- **sambandha-gupta-riddle*, see *gupta*
- **sambhavopeta* riddle, see *samkīrtṇa*
- **sambodhana-riddle*, see *gupta*
- sam̐dhi* in riddles 63.2, 133; fn. 155, 308; see also: *sam̐dhi-gupta-riddle*
- **sam̐dhi-gupta-riddle*, see *gupta*
- **sam̐hitagopana* 51. See *gupta*
- **sambandhagopana* see *gupta*
- **sam̐hita-gopana-prahelika* 32.4.
See also: *prahelika*
- sam̐khyata-riddle* 39; fn. 70
- sam̐kīrtṇa-riddle* 48, 60, 140; fn. 70
- **sam̐mūḍha (vyamūḍha)-riddle* 44; fn. 70
- **sam̐pradānagopana* see *gupta*
- **sam̐pradāra-gupta-riddle*, see *gupta*
- Sams̐tra-vihāra-kāvya* 120
- Sam̐skṛta-gadya-padya-sam̐graha* fn. 150
- **sam̐suddha-riddle* 115
- **sam̐vatsrapravāha* fn. 2
- Samyutta* 18.1
- Śāṅkhāyana-śrautasūtra* 10.2; fn. 2, 68
- Śāntisataka* fn. 242
- Saptarshi* S. fn. 1
- Sarabhaṅga-jātaka* 20.2
- Sarasvatikanṭhabharana* 49.2; fn. 552, 288
- Śārngadhara* 123.2; see. *Śārngadhara-paddhati*
- Śārngadhara-paddhati* 97.4, 112.3, 117.4, 123.2, 126.1.4; fn. 78, 97, 119, 131, 159, 169, 171, 197, 227, 236, 242, 245, 254, 257, 265
- **sarratobhadra-riddle* 115
- **śastraja-riddle* 115
- Śatapathabrāhmana* 10.2.11; fn. 2, 34
- Sattas̐ti* 118.7; fn. 294
- **sautra-riddle* 115
- Schachter S. fn. 60
- Schmidt R. fn. 264
- Schröder, vor fn. 12
- Sen S. fn. 255
- Sexuality in riddles fn. 294. See also: obscenity, solutions
- Sijburn L. fn. 30
- Sinha L. N. fn. 1
- Sinha N. D. fn. 1
- Sitavinodakāvya* 121
- Śivacandra* 117.5
- śleṣa* 42.6, 62.3
- **slokottara-riddle* 115
- Solomon's judgment fn. 49
- Solutions to riddles 15.2, 53, 55, 56, 57, 58, 60, 63, 64, 65, 91, 95, 101, 107, 131-136; fn. 291, 294, 296, 297, 213. See also: obscenity, sexuality, *antar-alāpa-riddles*
- Śrauta-sūtra* 10.2
- Śravaṇaśhusana* 117.5
- śravaṇa-kāvya* 27.3
- Śrīkanṭhapāṇḍita* 123.2
- Śrīṅgaralāpa* fn. 542

- Sṅgāraprakāśa of Bhoja 273,
 313, 32; fn. 67, 288, 290
śyngāra-rasa 118.4, 118.7
śyngākālā 105
śrīkhalā-riddle 115
 Ssu-ma Hsiang-ju 4.2
 Sternbach L. fn. 257, 267, 280,
 See also: Mabā-subhāsita-
 saṅgraha
 **sthāna-cyuta-riddle*, see *cyuta*
 **sthānavaiparitya* see *cyuta*
 Stories, riddle stories, see: riddles
 Stumme H. fn. 12
 **stutininda-riddle* 115
subhāṣita-s see *muktaka*; *subhā-*
ṣita-saṅgraha-s
 Subhāṣitabārāvali of Harikavi
 97.4, 123.2; fn. 85, 242
 Subhāṣitamuktāvali (anonymous)
 1.233; fn. 169, 184, 229
 Subhāṣita-ratna-bhaṅḍāgāra 42.6,
 102, 124; fn. 78, 97, 109,
 114, 117, 119, 120, 121,
 122, 123, 124, 131, 134, 139,
 140, 141, 142, 145, 148, 149,
 150, 159, 161, 164, 166, 169,
 173, 179, 185, 186, 187, 188,
 189, 190, 194.5, 197, 198,
 200, 201, 205, 206, 207, 208,
 209, 210, 211, 212, 213, 219a
 220, 222, 223, 224, 225, 227,
 228, 236, 238, 242, 243, 247,
 250, 252, 298, 299, 302, 303,
 304, 308, 310, 311, 313, 314
 Subhāṣitaratnākara of Bhatavaḍe-
 kar 42.6, 124; fn. 78, 99,
 117, 119, 123, 124, 131, 140,
 141, 142, 148, 149, 151, 159,
 168, 173, 179, 186, 188, 194,
 195, 207, 211, 212, 220, 227,
 250, 308, 311, 313,
 Subhāṣitaratnakosa of Vidyākara
 123.4; fn. 242, 257
 Subhāṣitaratnamālā 124; fn. 124,
 173, 313,
 Subhāṣitārnava fn. 124, 151, 226,
 229, 308, 340
subhāṣita-saṅgraha-s, riddles in
 1. 3.13, 31.4, 32.4, 33.5, 37.4,
 42.5, 45.5, 46.5, 50-115, 116,
 123, 124, 141, 142; fn. 41,
 70, 77, 108, 158, 197, 242,
 246, 278
 Subhāṣita-sudhā-nidhi of Sāyana
 fn. 197
 Subhāṣita-sudhāratnabhaṅḍāgāra
 102, 114.1.1, 124; fn. 78,
 97, 78, 109, 114, 117, 119,
 121, 122, 123, 124, 131, 134,
 139, 140, 141, 142, 145, 148,
 149, 150, 159, 161, 164, 166,
 173, 179, 185, 186, 187, 188,
 189, 190, 194, 195, 197, 198,
 500, 201, 205, 206, 207, 208,
 209, 210, 211, 212, 213, 219a,
 220, 222, 223, 224, 225, 227,
 228, 236, 238, 242, 243, 247,
 250, 252, 304, 308, 310, 311,
 313, 314
 Subhāṣitāvali of Vallabhadeva fn.
 197
 Subodhini 117.5
subrocānagopana see *gupta*

Subhāṣitaratnabāra of Śūrya fn.
 197

- subvacana-gupta* riddle, see *gupta*
Sūciloma-sūtra 182.2
Sūdraka 25
Sukasaptatī; riddles in 24.3.2 :
 fn. 62
Śukla-Yajurveda fn. 29
Sūktimuktāvalī of Jalhana 37.4 l.,
 97.4, 122.1; fn. 109, 118,
 124, 197, 220, 224, 226, 243
 supernatural beings, see : riddles
svārāṇiyama 112.1
Svātmārāma Yogīndra 117.5
 synonyms, see : vocabulary
 syntax 36, 139; fn. 224
Taittirīya-āranyaka 7
Taittirīya-brāhmaṇa 10.2
Taittirīya-saṃhitā 10.2
Tārācandra Kāyastha 117.5
 **tarkya*-riddle 115
 tasks, difficult, puzzling, see :
 riddle
 Taylor A. fn. 1
 Tessitori L. P. fn. 49
 tests, intelligence, see : riddles
 theological, theosophical riddles,
 see : riddles
 T'ien-wên 4.2
ṣikā see : commentaries
 **śivvacana-gopana*, see *gupta*
 **śivvacana-gupta*-riddle, see *guta*
 tricky problems, questions, see :
 riddles
Trikāṇḍaśeṣa 27.5, 103
Trilocana 117.5
Trisastī-śalākā-puruṣa-carita
 24.3.3
Trivikrama fn. 275
Tullu R. V. fn. 219
 **ubhayacchanna*-riddle 47; fn. 70
Upadhyaya H.S. fn. 1 (addenda)
upama 115
Upaniṣads fn. 102
 **arjita*-riddle 115
 **vacana*-riddle, see *gupta*
Vāghhata 12.3.1
Vaitāna-sūtra 10.2
Vājasaneyi-saṃhitā 9.2, 10.2, 11; .
 fn. 10, 32, 34
vajapeya 3
Vajjalaggam 118.7; 294
 **vākyaottara*-riddle 115
Vallabhadeva, see : *subhāṣitāvalī* of
Vallabhasūri, see : *Jinavallabhasūri*
Vāmana, see : *Kāvya-lamkāra* of
 **vañcita (vandita)*-riddle 33, 48.5;
 fn. 70
 **vandita*-riddle see *vañcita*
Vararuci fn. 58
 **vardhamānakṣara*-riddle 115
varṇa fn. 88, 89,
 **varṇottara* riddle 115
Vassantāra Jātaka 18.1
Vaṣṣyana, see : *Kāmasūtra*
Vatuk V. P. fn. 1 (addenda)
Vedas, riddles in 1.3, 3-12, 27.3,
 98.2
Ventidatta 123.3
Ventimati fn. 60
Vepulabuddhi 117.5
Vetālapañcaviṃśatika, riddles in
 24.3.3

- Vidagdhamukhamandana 31.3,
31.4, 115, 117, 119.2, 123.1,
130; fn. 185, 186, 190, 205,
206, 208, 209, 210, 212, 213,
214, 215, 228, 255, 256, 257,
258, 259, 260, 300, 304, 310
- Vidvanmanoramā (*manoharā)
117.5
- Vidyākara 123.4. See also: Su-
bhāṣitaratnakośa
- Vidyāmīśra 123.3. See also next
entry
- Vidyāsahasraka 123.3; fn. 141,
159, 199
- Vikramacarita
- Vikramāditya 97.2; fn. 214
- *vikrantagopikā-riddle, see vyut-
krānta
- *visargacyutaka see cyuta
- *visargavaiparityanidar° see cyuta
- Vilasavati 97.3
- Vinayapitaka 22
- *viparita-enjoyment fn. 294
- *virāma-riddle, see alapa
- *viśama-riddle 115
- visarga 100.2, 115
- *visargacyuta-riddle see cyuta
- Viṣṇudharmottara-purāna 31.1,
31.2, 31.3, 31.4, 32.1, 33.1,
34.1, 35.1, 37.1, 40.1, 41.1,
42.1, 43.1, 44.1, 45.1, 48.1,
49, 50; fn. 76, 80, 81, 92,
105a, 106, 294
- Viśvanātha (Kavirāja)! see: Sahi-
tyadarpaṇa
- Viśveśvara fn. 275
- Viśveśvarabhaṭṭa 119.2
- Vocabulary 131, 134, 135. See
also: solutions
- vytta 49.1
- *vyttanamaka-riddle 115
- *vyabhicāriṇi-riddle 49.1
- Vyājoktisataka fn. 275
- *vyañjanacyuta-riddle, see cyuta
- *vyañjanavaiparityanidar° see
cyuta
- *vyamūdhā-riddle, see samimūdhā
- Vyāsa 14
- Vyāsakuṭa 120
- *vyasta-riddle 31.3, 115
- *vyasta-samasta-riddle 115
- *vyatirekavicchittinirdeśa-riddle 51
- *vyutkrāntā(vikranta-gopita)-riddle
34; fn. 70
- Wagner P. fn. 1
- Weber A. fn. 49, 229
- Whitney W. D. fn. 15
- Wilhelm M. H. fn. 7
- Windisch E. fn. 12, 43
- Winternitz M. fn. 12, 26, 285
- Wünsche A. fn. 12
- Yajurveda 10.2. See also: Śukla-
Yajurveda
- Yakṣa 18.2
- yamaka 49.2
- Yaśodhara fn. 64. See also Jaya-
maṅgala
- Yudhiṣṭhira 15, 18.1
- *yugapatpraśnottarā-riddle, see
praśnottara
- Zachariae A. Th. fn. 49, 53a, 285

ADDENDA AND CORRIGENDA

- P. 15 fn. 1 line 23 *add*: H. S. Upadhyaya, *Botanical Riddles and their Versions from Uttar Pradesh in Southern Folklore Quarterly*, 31 (1967); pp. 215-235; S. P. Arya, *Riddles, proverbs and Magical Practices of Western Uttar Pradesh in Folklore* 13, No. 6 (1972); p. 218-232; S. P. Malhotra and P. I. Joshi, *A Note on the Riddles in the Arid Zone of Rajasthan in Journal of Social Research (Ranchi)* 15, No. 1; (p. 97-101); V. P. Vatuk, *Amir Khusro and Indian Riddle Tradition in Journal of American Folklore* 82 (April/June 1969); pp. 142-154;
- P. 16 fn. 1 line 12 *read* : Taylor *instead of* : Tralor
- P. 83 fn. 225 line 7 *delete* : intelligence
- P. 97 para 118.4 line 1 *read* : riddles *instead of* : riddes